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THE

LETTERS

Of the Renowned

FATHER *PAUL*,

Counſellor of State

To the moſt Serene Republick of *Venice*; And Author of the Excellent Hiſtory of the *Council* of *Trent*.

WRITTEN

To Monſieur *Del Iſle Groſlot*, a Noble Proteſtant of *France*: The Learned Monſieur *Gillot*, and others; in a Correſpondence of divers Years.

Tranſlated out of Italian

By EDWARD BROWN,

Rector of *Sundridge* in *Kent*.

A good Book never comes out too late. Fa. Paul, *Let.* LXXVII.

The moſt ſincere and faithful Hiſtory of Things, is to be learn'd from the Epiſtles of the Writers of every Age. Id. *Let.* CXXII.

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To the Right Honourable

DANIEL,

Earl of *Nottingham*,

Principal Secretary of State to their Majeſties.

My moſt Honoured Lord;

IN the humbleſt Senſe of Duty and Gratitude to your Lordſhip, I beg leave to dedicate to you my Tranſlation of a Book, which I judg may be uſeful to the World at this time, for more Reaſons than one: and I was the more deſirous of prefixing your Illuſtrious Name to it; becauſe whatever Good it doth in this Nation, it is all of it owing to your Lordſhip's former Kindneſs and Favour to me, when you were pleaſed to recommend me to your Incomparable Father (as I had been before recommended to your Lordſhip by my Lord's Grace of *York*, and my Lord Biſhop

of *Norwich*, that now are, and by two * excellent Perſons more of your Lordſhip's Acquaintance) as a Man ſome ways fit to wait upon his excellent Brother, my Lord Ambaſſador at *Conſtantinople*, as his Chaplain, upon the Approbation and Acceptance of the Honourable *Levant-Company*, who immediately gratified my Lord Chancellor's Requeſt. My Lord, I quickly found the Advantage and Bleſſing of my Voyage thither, in a moſt kind and indulgent Patron and Maſter, whoſe ſweet and admirable Converſation was one of the greateſt Happineſſes of my whole Life, as he was a moſt accompliſhed Scholar himſelf, in all manner of good Learning, and took a ſingular Pleaſure, when publick Buſineſs would give him leave, to converſe with Men of Learning, and help thoſe, by his wiſe Counſels, who had any Love and Inclination to it. And whilſt I am ſpeaking ſo publickly to your Lordſhip, I cannot forbear theſe Memorials of my conſtant Reverence and very great Obligations to your Noble Family, whom the Providence of God raiſed up to be my Friends and Benefactors. And here, my Lord, I muſt declare further, that amongſt the reſt of the Satisfactions which

* *Mr.* Tho. Deth, *and Mr.* Ephr. Skinner, *Merchants.*

which I had in my Attendance upon your Noble Uncle, it was a great Comfort to me, that He, that knew ſo much of the World as he did, and had ſearch'd into the very Depths and Myſteries of Philoſophy, had ſtill the beſt of his Thoughts ſecured to the Service of God, and was a very great Lover of the Holy Scriptures, and of every good thing. He had a particular Concern for preſerving and defending the Reformation of the Church againſt all thoſe ſly, and crafty, and powerful ways that he knew full well were uſed to weaken and ſupplant it. He charged me, my Lord, to read over *Orthuinus Gratius*'s *Faſciculus rerum expetendarum*, (as I have taken publick Notice elſewhere) and I did not only obey him therein, but, I think, have brought many others acquainted with that Book. Another Book he commanded me to read over and conſider, which is this, which I now preſent to your Lordſhip's View in our own Language; a Book that his Excellence had a very great Value for, as he was a great Admirer of all Father *Paul*'s Works, from that convincing Strength of Reaſon, that curious way of arguing, and all the other Vertues and Ornaments which have ſo mightily indeared this wiſe and good *Venetian* to all conſidering and impar-

tial Chriſtians, that know what *Peace* and *Truth* truly are.

My Lord, I am ſenſible how little time your Lordſhip has to ſpare for reading ſuch Letters as this ſorry one of mine is; or indeed thoſe brave ones that follow: but if your Lordſhip ſhould get an Hour of Reſt and Freedom from the toilſom Cares of *Publick Affairs*, which create you ſo many wearisom Days and reſtleſs Nights; it may be, there may be ſomething in the Book that may divert and refreſh You; at leaſt I hope there will be ſo. And with the ſame Hopes that Father *Paul* may do Good here in this Book, as he has done in other of his Works; I muſt interrupt your Lordſhip no longer, but reſolve to make up in my heartieſt Prayers to Almighty God, to direct, aſſiſt and proſper You in Your weighty Buſineſs, what I cannot ſay any further, than that I am,

My Lord,

Your Lordſhip's moſt humble,

and thankful Servant,

EDWARD BROWN.

THE PREFACE TO THE READER.

Courteous Reader;

IT may be, upon the great Credit and Repute that Father Paul has most deservedly with religious, wise and learned Men, that know how to value his Worth and Excellence, you will be so eager to know what there is in these Letters of his, which I have made ready for your Perusal, that you will skip over Prefaces, and every thing else that stands in your way, between this and them. And truly upon that Account, I could have been as well contented to say what I have to say about these things, at the further End of the Book, and to wait upon you there, but that a Preface must be what it is called, and cannot change its Place without changing its Name; though a very excellent * Person, and a very good Friend of Father Paul's, was once of the Mind, that a Man could not well

* Dr. Donne, in his Advertisement to the Reader, before his Pseudo-martyr.

well be called a Reader, *till he had read a Book over; and did therefore design, he says, to have met his Reader at the End of his Book, and there tell him what he had to say about it.*

And if you should really do thus, you are welcome to begin where you please; only be so kind, as to call in here as you come back, and let me tell you a few things about this excellent Person and these Letters, and others, which you ought to know, sooner or later, for your better Acquaintance with them.

But if this Conceit of mine should chance to stop you a little here, and tempt you to stay till you come fairly to the Letters; I hope that besides the Conquest of your Impatience, you will find somewhat that may help you to read them with better Judgment, and a more settled and pois'd Expectation.

Most Men that love reading, are much delighted with the Letters *of wise, and learned, and ingenious Men, because there are oftentimes such things in them, as are not to be expected in Writings of another Nature; occasional Discoveries of the freest, and choicest, and truest of their Thoughts, about things extraordinary; besides the common Exchanges of Friendship, Respect and mutual Civility, variously, delightfully and emulously expressed: and we love to hear News from foreign Parts, especially from Persons of good Understanding and Knowledg: and there is a pleasant Variety of Matter in such Papers that is very instructive; and Men that have any Relish of useful Knowledg, are glad to correct or measure their own Judgment and Understanding by those of others.*

Some Men have thought it a piece of Pride and Self-conceit, to keep Copies of their Letters, and therefore took their last leave of them, when they sent them to the Post-house; but others that knew the worth of

those

thoſe Perſons that penn'd them, have made amends for that Neglect, and have carefully preſerved what they made no Account of.

Moſt of the Buſineſs of the World has ever been done by Letters, *as the only way that Men have to manage it by, when they cannot diſpatch it Face to Face. So Religion likewiſe, and Learning, have been greatly advanced and improved by the ſame Way and Method; and we ſhould have been at an ill paſs, if we had not had the* Letters *or* Epiſtles *of holy and good Men, to aſſiſt us in both. It was the way, we ſee, that the Holy Spirit of God was pleaſed to make uſe of, for the Benefit and Furtherance of the Churches of Chriſt, a great part of the* New Teſtament *conſiſting of the* Letters *or* Epiſtles *of the Holy Apoſtles and Apoſtolical Men, as they were ſoon collected by the Church, that declared them to be what we believe them to be, and what they were, without that Declaration, ſacred and divinely inſpired Writings. Nay the whole Bible is called by St.* Auguſtine *, God's* Letters of Advice *ſent from the* Holy City above, *to ſhow us how to live: And* what is the holy Scripture, *ſays St.* Gregory †, but an Epiſtle of Almighty God to his Creature?

How glad have all learned and good Men been to meet with St. Polycarp's *Collection of St.* Ignatius *his* Epiſtles, *and St.* Clement's, *which had lain hid ſo many Ages before this, or been ſpoiled and corrupted by all that* riff-raff *Stuff which the Folly, and Negligence, and Depravity of elder times in both Churches had thruſt into them, and given out to be theirs?*

There is in Euſebius (lib. 1. cap. 13.) *the Copy of a Letter ſaid to be written by our bleſſed Saviour him-*

* In Concione 24. de ſecunda parte Pſalmi XC.

† Epiſt. lib. 4. Epiſtola 40.

himſelf to Agbarus *King of* Edeſſa, *in Anſwer to one of his, and to be carefully preſerved amongſt the Records of that City of his Reſidence, where this Author ſays he found it, and tranſlated it out of* Syriac *into* Greek. *Any Chriſtian would highly value ſuch a thing, if it could be proved* genuine; *but* Euſebius *might be impoſed upon in the thing: and* Eraſmus *beſtows an angry Word upon it in his Preface to thoſe ſpurious Pieces in the fourth Tome of St.* Jerom. *See* Crakanthorp *of the* 5th *General Council*, p. 346. *The Spirit of Error and Deluſion took up that way to hurt and corrupt the Church, which God himſelf and his true Saints had uſed for the planting and confirming it. Hence came thoſe* Letters *that were ſaid to be written by St.* Paul *to* Seneca, *and by* Seneca *to him: that Letter which paſſes for the bleſſed Virgin* Mary's *to St.* Ignatius, *and St.* Ignatius's *to her, in moſt Editions of that holy Martyr's Letters; and that which the ſame bleſſed Virgin is ſaid to have written to the Citizens of* Meſſina, *wherein ſhe is made to promiſe them to be their Protectreſs upon their imbracing* the Faith of her Son: *a Copy of which was paſted over every Door of the City in a large Print, when I firſt knew that Place: and it is publickly contended for, as true and genuine, by divers Authors of the Roman Church.*

What a fine Parcel of Decretal Letters *of old Popes have we fobb'd upon us by the crafty Men of that Church, to juſtify all the Errors, and Innovations, and Tricks, and Pretences, that they now ſtickle for? Nay they are taught in the* * *Body of their* Canon-Law, *that theſe Decretal Epiſtles are as authentick as the Holy Scriptures themſelves, and as good as any of*

* Decret. Gratiani Diſtinct. XIX.

of St. Paul or St. John; *and there have not been wanting ſuch lewd and wicked and blaſphemous Men amongſt them, that have ſtrangely cenſured the Perſon and Writings of the holy Apoſtle St.* Paul, *the* choſen Veſſel of God, *and* the Apoſtle of the Nations; *for ſo Sir* Edwyn Sandys * *in his Travels abroad, tells us he found:* Some parts of Scripture, *ſays he*, as St. *Paul*'s Epiſtles, they are ſo jealous of, and think ſo dangerous, that by Report of divers (for my ſelf did not hear it) ſome of their Jeſuits of late in *Italy*, in a ſolemn Sermon, and other their Favourites elſewhere in private Communication, commending between them St. *Peter* for a worthy Spirit, have cenſured St. *Paul* for a hot-headed Perſon, who was tranſported ſo with his Pangs of Zeal and Eagerneſs, beyond all Compaſs, in ſundry of his Diſputes, that there was no great Reckoning to be made of his Aſſertions: yea he was dangerous to read, as ſavouring of Hereſy in ſome Places, and better he had not written of thoſe Matters at all. Agreeable to which I have heard other of their Catholicks deliver, that it hath been heretofore very ſeriouſly conſulted among them, to have cenſured by ſome means, and reformed the Writings of St. *Paul*; though for my own part I muſt confeſs I can hardly believe this, as being an Attempt too too abominable and blaſphemous, and for theſe times alſo too deſperate a Scandal. But howſoever, he of all other is leaſt beholden to them; whom of my own Knowledg and Hearing, ſome of them teach in Pulpits, not to have been ſecure of his Preaching, but

* *Europæ Speculum*, p. 165, 166. Edit. *Lond.* 1638.

but by Conference with St. *Peter*, and other of the Apoſtles; nor that he durſt publiſh his Epiſtles till they had allowed them ——. *All this is modeſtly expreſſed by that very learned and worthy Gentleman*; *but they know nothing of the Spirit of Popery, as it has been improved ſince by the Jeſuits, that (beſides all this abominable Uſage of that incomparable Apoſtle, for leaving ſomething behind him concerning St.* Peter's *irregular walking, in the* ſecond Chapter of his Epiſtle to the *Galatians, which proves a great Rub to their Doctrine of* Infallibility, *and* Supremacy; *and concerning* Antichriſt, *in* the ſecond Chapter of the ſecond Epiſtle to the *Theſſalonians*; *which makes them afraid that their Religion is no better than it ſhould be) do not know how vilely and coarſly they ſpeak of the* whole ſacred Word of God, *when it is brought to witneſs againſt the Trumpery of their idle Traditions: They call it* a * Noſe of Wax, *and the old Canary-bird*

* *Cenſura Catechiſmi Joh. Menhenii per Colonienſes, p.* 112. *Edit. Col.* 1582. Which was done by the Jeſuits in 1560. and then firſt publiſh'd: and it occaſioned one of the beſt Books againſt Popery, that is extant, *i. e. Chemnitii examen Concil. Trid.* for as ſoon as ever the Jeſuits had ſhewed their Deſigns in *Germany* by that very *Cenſura Colonienſis*; *Chemnitius* wrote a ſmart Book againſt it in 1562. (reprinted at *Strasburgh* in 1601.) with the Title of *Theologiæ Jeſuitarum præcipua capita*; which giving great Content in *Germany*, the *Council of Trent* took notice of it, and ordered *Andradius* to anſwer it; which he did as well as he could, in his *Explicationes Orthodoxæ*; which was followed by *Chemnitius*'s *Examen*; which has been a Bone for them to pick ever ſince: and the Jeſuits found themſelves ſo mawl'd by that little Book written againſt their *Cenſura Colon.* that one would think that in the Edition of it, which I quote, they have mended ſeveral things from what they were in the Edition of 1560, and left them out in this, as is plain by comparing this Edition with what *Chemnitius* lays to their Charge in his *Theologia Jeſuitarum, &c.*

bird † Melchior Canus *has a pretty Note to the ſame Tune. There is nothing commoner amongſt them, than when they are pinch'd with a plain Scriptural Argument, to ſay, that the Scripture is a* leaden Rule, *a* dead Letter, *a Book that* has received all its Authority from the Church; *as if God muſt be beholden to the Pope for making of his Word* Law. *The meaning of all this is ſo very plain, and ſo directly contrary to the Doctrine of the* Primitive Church, *that was ever preſſing People to the Study of the Holy Scriptures, and a Dependance upon them alone for all Matters of Faith and good Life; that no body ſhall need to wonder at ſuch a ſtrange Word of Pope* Paul *the* 5th, *which this Book acquaints us with* (in Epiſt. 25, 26.) *that* that Preaching of the Scriptures (*which Father* Fulgentio *was reported to do ſo conſtantly in* Venice) was a ſuſpicious thing; and that he that will needs keep ſo cloſe to the Scriptures, will quite ruine the Catholick Faith. *And I think he never ſpoke a truer Word in all his Life. But for theſe* Decretal Epiſtles, *which have occaſioned this Digreſſion; ſome honeſt Men of that Communion own them for an* old Reverend Cheat: Caſimir Oudin, *for one, in his Preface to his* Supplementum de Scriptoribus à Bellarmino omiſſis, printed at *Paris*, 1686. *where he ſays that* David Blondel *did detect the Impoſture of theſe Epiſtles to the World; and that all learned Men are now of his Mind. And the Cardinal of* Cambray *, Peter de Alliaco, *did long ago complain of the* Canon-Lawyers *magnifying the* Decretal Epiſtles *for as good a Book as the* Divine Scripture; *and accuſe*

ſome

† Lib. 3. cap. 2. Locor. Commun.

* In Appendice ad Faſciculum rerum, &c. p. 516.

some of them of such a lewd Veneration to that old Fardel of Lies, *that they could not forbear to blaſpheme the Word of God, when it came in Competition with it.*

The Letters *of the Holy and Ancient Chriſtians, when we can have them uncorrupted, and ſuch as they really did write, are of very great Uſe in all Purpoſes of Religion. The Church has a Treaſure in thoſe of St.* Cyprian, *St.* Ambroſe, *St.* Auguſtine, *St.* Jerom, *and thoſe of all Ages, till* Monkery *and* Superſtition *came in, with their whining Nonſenſe and ſupercilious Clamour, to domineer over true ſubſtantial Piety, and place Religion chiefly in humane Inventions and idle Ceremonies. We bleſs our ſelves in the* Epiſtles *of* Athanaſius, Gregory Nazianzen, *St.* Baſil, *St.* Chryſoſtom, *and all thoſe holy Fathers of the pure and Orthodox Churches of the Eaſt, that imployed their Parts and Talents in oppoſing thoſe wicked Hereſies of the* addle-headed Greeks, *and the licentious Lives of thoſe cruel and debauched Nations, which did then ſo deſperately defame Chriſtianity, and help at that Diſtance to bring thoſe Judgments upon them, which hung over their Heads at the firſt Appearance of that vile Impoſtor of* Arabia; *under the Scourge of whoſe Blaſphemy their Nation doth ſtill ſmart. Nay there is hardly any ancient Chriſtian Letter that has been yet publiſh'd, but I believe ſome good Uſe may be made of it. There is abundance of them to be heard of, in all Ages; and we learn ſomewhat or other from them, either about the Cuſtoms of ancient Times, or the way how the Church was governed, or the Tricks which were uſed to oppreſs it, or the Counſels and Remedies which were propoſed to preſerve it; or ſome other thing that one Chriſtian wrote to another, about the*

the State of Affairs in his time. And just as things have been amongst Christians, so they were amongst those that either lived before Christ's time, and could not be Christians; or those that lived since, and would not be so: learned and wise Men amongst the Gentiles, have still kept up the Commerce of Letters for the Advancement of what they accounted sacred, or for the Propagation of their Sects and Opinions in Philosophy; or the Maintenance of common Friendship and Civility; or sending Requests, Chidings, Congratulations, News, Compliments, or the like, according to the Variety of Subjects, which all Nations at all times, ever since the way of communicating one Man's Thoughts to another at a Distance (which the poor Indian thought to be an Art of the Devil) by Letters and Missives, has been made use of, have practised, according as they have had occasion; by which means publick and private Business, Matters of Trade, Ingenuity and Learning, all Improvements of Language and Arts, and whatever has been either necessary or ornamental to the common Good of Men, have been carried on hitherto; and so are likely to proceed to the End of the World, unless Men can find out (what has been formerly talk'd of, and is now on foot again) a new way of understanding the Minds of their absent Friends, I know not how nor to what End, unless it be to mortify the Sale of Pen, Ink, Paper, and Wax or Wafers, which I expect to hear of compleated, when all Posthouses are declared useless, and all Carriers throw up their Trade.

I do not question but that the Loss of many curious Letters of brave and worthy Men in all Ages, has been a great Hindrance to all pious and commendable Studies; any more than I do, that many thousands of

those we have, in all Languages, had better have met with their Fate (this of mine, it may be, for one, some will say). But 'tis well we have those good ones that we have. It was a good piece of Service to Learning, that old Aldus did in collecting those Letters of six and twenty ancient Greek Philosophers and Orators, and printing them almost 200 Years ago at Venice; which have since been inserted in the Works of their several Authors, or mended and commented upon, in other Editions of learned Men since his time. And for the Latin Gentiles, we have reason to esteem those Letters of Tully, Seneca, Pliny, Symmachus; not forgetting those of Horace and Ovid. There's no living without Letters; they have been always a good Part of Mens Pleasure, as well as Business; and Friends must converse together one way or other.

Whilst I have been thus tediously talking of Letters in general, for ought I know, you have given me the slip, and are got somewhere else; but 'tis all one if you have, you will read this some time or other. But to come a little nearer to our Business; let me only tell you that this part of the Age has been happy (how miserable soever in other Respects) in the Publick Knowledg of many great Mens Letters. We have one huge Volume of the Theological ones; another of Grotius's, another of Launoy's, another of Vossius's, another less one of Camden's and his Friends; besides those of the Cabbala, and divers others that I could name. Inasmuch that it is become fashionable to put out Letters; and the Custom of the times will make some Apology for those of Father Paul that I now publish. But you will need no Apology, I think, for them, when you come to read and consider them. And there is none of those

brave

brave Men, whoſe Epiſtles I have mentioned, but what was a great Admirer of Father Paul, *(as you will partly ſee by and by, and may eaſily find in other Places) or would have been ſo, if he had had the good luck to know him.*

Theſe Letters *of this wiſe and excellent Perſon, which you have read, or are going to read, have been highly valued by many great Men that have read the Italian Edition of them; they have diſpleaſed ſome, (and who they are, you will ſoon find out, if you do not know already) but they are Men whom we Engliſhmen above any other Nation in* Europe *are the leaſt bound to gratify; for the ſame Game they were playing a while ago here, that they plaid ſo ſucceſsfully in* France, *to the great Grief of Father* Paul, *and all good Men of that time, and ſince.*

The Pains of tranſlating a Book is (as a very * *learned Man ſays of it experimentally) a tedious and inglorious ſort of Drudgery; and there is nothing but the Uſe and Profit of ſuch a Work to incourage a Man to it. This Proſpect makes ſuch an Undertaking eaſy, and takes off a great Part of the Toil. I confeſs, I was greatly ſatisfied in the Subſtance of theſe* Letters; *and that made the Tranſlation of them appear ſo little troubleſom, that I found it a good Divertiſement, and was ſorry that my Work was done when I came to* Menino's *Ode, (for I think verily they are thoſe mentioned in* Letter VIII.) *and I doubt not but abundance of brave Engliſh Souls will be highly ſatisfied with the Freedom and Ingenuity, the Wiſdom and Truth, the Judgment and Sincerity of this great and noble-ſpirited Man, that as he re-*

* Baudius Epiſtol. Centuria 2. Epiſt. 56.

ceived much Advantage * *from Engliſhmen, ſo has return'd it to them by the Copies of his* Hiſtory of the Council of *Trent, and that of the* Venetian Controverſy with the Pope, *ſent firſt hither to be publiſhed, before any other part of the World. And the Hopes of benefiting my Country, added to the Pleaſure I took in tranſlating theſe* Letters, *made me quite forget the Labour and Toil of my part in them.*

Father Paul *in one of them ſays, that ſtill as he received Monſieur* Groſlot's *Letters to him, he made away with them, for fear of the worſt: but he ſays in another, that his intimate Friends, when the Courier miſs'd coming to* Venice *in due and ordinary time, were ſo in love with the noble* Bayly's *Letters, that they made him read over his old ones to them, when he had none freſh to impart to them. So that it ſeems the Father burnt thoſe of Monſieur* Groſlot *that might prove dangerous either to the Writer or Receiver. There is no Hurt in this: but it were to be wiſhed that we might have all that is poſſible of the counter-part of this noble and generous Correſpondence; that we might know how things went at* Paris *as well as we do how they went at* Venice, Rome *and other Places, during this Intercourſe.*

However it has happened well that Monſieur Groſlot *did not ſerve the Father's* Letters *as the Father ſerv'd his, but preſerv'd them carefully for the Good of Poſterity; when he ſhould have no need to fear the Skowls of the Court, nor the Father the* Stilletto's *of Rogues and Murderers.*

A Man writes to his Friend what he is not willing all the World ſhould ſee; but if he be a gallant Man, he

* See Sr. *Henry Wotton*'s Remains, *p.* 330. Edit. 1672. and Sir *Tho. Pope-Blunt*'s Teſtimonies of the Fathers, in *Cenſura Scriptor.* and divers Places of this Book.

he writes no more than what consists with Truth, Justice and Integrity; and then 'tis not a farthing matter who sees it, when he is dead and gone: nay there are some secure Parts of Truth that are best divulged that way; and so many Men have done to shew it.

The Father says it more than once in these Letters, *that however God might permit those base Men that thirsted for his Blood, to dispatch him or injure him,* He should do them that set them on work, more Mischief after he was dead, than ever he did, whilst he was living; *and who knows but that Monsieur* Grollot *had a mind to make him as good as his Word, by securing these gallant* Letters?

There is oftentimes a higher Reason to be given for bringing such things as these to light, than a mere Respect of Friendship, or a humane Care of saving the Papers and Writings of valued and worthy Friends, though written under the secretest Confidence and closest Privacy. In all these Letters *and the Freedom that is used in them, there is not a Syllable that touches the Secrets of the Republick. The Father was a down-right honest, as well as a wise and learned Man; and he was no freer of his Thoughts, than what consisted with his Place and Dignity. As for his Freedom about things of Religion, we will talk of that by and by, when we come to see what his Enemies say of him, out of Envy and Partiality. But for other things, there is as little offensive in them, I should think, as can well be, considering those times, the Designs that were then on foot, the Persons who carried them on, the worthy Gentleman that he corresponded with, the manner he did it in, and his own searching inquisitive Temper, and his great Wishes for the Peace of the World, and the Happiness of all Nations.*

And if we are told ſome things in theſe Letters, *which the Father never expected would be made publick; and others, that we can learn no where elſe but here; and others ſtill that will open our Eyes to teach us to take heed of our ſelves; 'tis paſt my Skill and Cunning to find out a Reaſon why theſe rare Thoughts of ſo extraordinary a Man ſhould be loſt and unknown to the World; as many other things of his will be, through the high Value of thoſe that keep them private to themſelves.*

And ſurely the Gentleman that firſt publiſhed them in Italian, was no more than even with the Jeſuits, and others of the Roman Clergy, that made a huge Clutter and Noiſe in the World at the taking of thoſe Letters *by the Imperialiſts at the Battel before* Prague, *Novemb.* 8, 1620. *when they lighted upon the Prince of* Anhalt's *Cabinet amongſt the reſt of the Booty, and publiſhed Pieces of the Letters of his Friends and Confederates with moſt odious Reflections and Aggravations, under the Title of* Secreta Principis Anhaltini Cancellaria, *without putting their Names to it, or the Place where it was printed, in* M DC XX I, *which we of this Nation have particular Reaſon to think of, for the Intrigue-ſake, that looks as if it was firſt laid to make the Prince Elector King of* Bohemia, *and then give the Emperor a Colour of invading him and his Territories for his accepting of the Crown; which was a-plotting ever ſince* * Francis Broccard *knew the Projects of the Roman Court.*

The ſurprizing of thoſe Letters *made the Jeſuits overjoyed, and they got them to be printed, out of an ill Deſign to all the* Reformed Churches; *as the Proteſtants*

* Appendix ad Factic. p. 871, &c.

teſtants of Germany make it appear in their ſeveral * Anſwers to that Book, and another that was written at the ſame time by one of thoſe Politiconi, that diſguiſed himſelf with the Name of Theonestus Cogmandolus: and Aubert Miræus † at the firſt News of theſe Letters being taken, could not forbear to write a Gazette upon it, (for the Diſcourſe is no more) and ſhew his great Joy at it, and commend that Non-nemo (as he calls him) that publiſhed the Cancellaria in ſuch a diſgraceful manner. Though they had all of them better have held their Tongues; becauſe the ill Uſage of ſo many Proteſtant Princes and People made the noble Dr. Camerarius (for ‖ Grotius ſays he was Author of the Book) return them as good as they brought in his Cancellaria Hiſpanica, publiſhed at Freiſtadt, in 1622. ſhewing all the ſecret Tranſactions of thoſe times, as they were managed by the Pope's Nuncio and his Allies, in their own Letters and Negotiations; in which you will find divers Perſons imployed for the Oppreſſion of the Prince Elector, and the Overthrow of the Proteſtant Religion in thoſe Countries, which are mentioned ten Years before in theſe Letters of Father Paul, to do the ſame Work in other Places. And indeed who ſhould be fitter for ſuch Work, than they that are uſed to it, and know the Trick of it?

There has been ſomething owing to theſe Men for ſome old Letters full of Lies and Stories, finely japann'd and varniſh'd over in handſom Latin, by John Peter Maffeius, concerning their Feats in the Indies;

* Myſterium Iniquitatis, Juſtinopoli, 1622.

† In Auctario Commentarii de bello Bohemico, Col. Agrip. 1622.

‖ In volumine Epiſtolar. pag. 397.

where they made nothing to convert a hundred thouſand Infidels at Goa, Tana, Cochim, *and other Places in a very little time, as* * Andradius *gives us to underſtand by* Letters *to the King of* Portugal; *which would have been as conſiderable a Miracle as thoſe of St.* Francis *the Third, or* Xavier, *in raiſing the Dead to Life again, or any of thoſe ſtrange things that he is ſaid to do in thoſe* Japan Letters, *or* Acoſta's *Commentary that goes along with them: but that this* Andradius *has himſelf ſpoiled the Credit of that huge Converſion, by* † *telling us that thoſe Indians did* religioſiſſimè colere atq; venerari, i. e. *moſt religiouſly worſhip and venerate the dead Body of* Francis Xavier; *that, he ſays, was miraculouſly preſerved from putrifying, (though if a Man had been by, 'tis a thouſand to one but he might have diſcovered the Uſe of ſome of thoſe ſtrong Oriental Spices or Druggs, or ſome other Art to ſave the Miracle.) This was a ſpecial ſort of Converſion to bring Men from worſhipping and praying, and kneeling to Stocks and Stones, to do it to a dead Carcaſe, and that too before the Man was canonized. But let them manage* Japan *and the* Indies *as they pleaſe; Father* Paul *will watch their Waters in* Europe, *and ſave us the Labour of ſailing thouſands of Leagues to diſprove them there, by ſhewing us their Tricks and Juggles here; and Monſieur* Groſlot del Iſle *will do all he can to preſerve what he writes; and the unknown Gentleman that publiſhed theſe Letters in their own native Language, will do all he can to let* Italy *know them; and I do all I can to let this Nation alſo know them;*

and

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* Orthodox. Explic. pag. 44, 45. Edit. Col. 1564.
† Ibid. pag. 46.

and offer you ſome Conjectures how they came to get abroad; and ſome good Reaſons to believe that they are indeed his Letters, *whoſe they are ſaid to be.*

It is not only Father Paul's *Word, that* the trueſt Account of things is to be learn'd from the Epiſtles of Men that lived in thoſe times when they were tranſacted: *but we have the Word of a late Pope of* Rome, *to juſtify it (always, provided that he never means ſuch as the* Japan-Letters *are.) For when* Luke Dachery *was ſo commendably imployed in collecting the ancient* Letters *of Eccleſiaſtick Writers, and publiſhing them in the many Volumes of his* Spicilegium; *Cardinal* Bona *writes to him a Letter from* Rome, *and tells him for his Comfort, that the* * *Pope (who was* Alexander *the* 7th) *did highly commend his Pains in getting together thoſe Epiſtles, and gives this Reaſon for his Satisfaction in ſuch things,* That Epiſtolar Hiſtory is the ſureſt Hiſtory of any. *And I do not doubt but that every Man that here ſees the Relation of ſo many notable Paſſages of thoſe times, will find that Word true, by confronting them with other Hiſtorians that then lived, and committed to Writing what was notoriouſly known of theſe Matters; and indeed the exact underſtanding of theſe* Letters *will depend upon, and make Men conſult the Hiſtories of ſeveral Nations in thoſe times that they refer to.*

It had been well if that Perſon who firſt publiſhed them, and dedicated them to the Duke of Brunſwick, *and wrote that ſmart Preface to them, (which he adorned*

* The whole Letter is extant in Monſieur *Colomies*'s Edition of St. *Clement*'s Epiſtles to the *Corinthians*, at *London*, 1687. amongſt thoſe *Epiſtolæ ſingulares*, which he there inſerts at *pag.* 235.

dorned by thoſe witty things which Father Fulgentio, *in the* Life of Father *Paul, did firſt ſay of him) had but told us his Name, and where he found theſe* Letters: *but theſe things he was willing to conceal, for Reaſons beſt known to himſelf. And ſo we muſt make the beſt Conjecture we can about them. The Italian Copy ſeems both by the Print and Paper, to come from* Holland; *and there we hear of one Dr.* Andrew Colvius, *that was a curious Collector of the ſecret Papers and* * *Letters of Learned Men; and this Man publiſhed Father* Paul's Hiſtory of the Inquiſition, *and the* Articles of his Faith, *in Latine, at* Rotterdam, *in the Year* 1651.

But what of all this? This, you will ſay, doth not prove that he was the Man that either had any of the Father's Letters, or publiſh'd any: 'Tis true it doth not; but then we muſt ſeek a little further, and ſee if Books will afford us any other Evidence or Probability for it. And ſo I muſt deſire you to turn to Monſieur Colomies's Opuſcula, *printed at* Utrecht *in the Year* 1669. *where in his* Recueil de particularitez fait l'an MDCLXV. *pag.* 110. *he has this:*

" ——*Being gone to ſee Mr.* Colvius *at* Dort, *a*
" *very learned Divine, he made me go up ſtairs in-*
" *to his Library, which was curious enough, where*
" *he ſhewed me a Quantity of* Letters *in MS. of*
" *Father* Paul, *Father* Fulgentio, Scaliger, Ca-
" ſaubon, Marnix, Junius, *and others: there alſo*
" *I ſaw* Hadrian Junius's Animadverſa, *with the*
" *Additions of his own Hand. He told me he had in*
" *his keeping, a Work of Father* Paul's, *intituled,*
" Arcana Papatûs, *which was not finiſhed.——Well!*

but

* See *Andrew Rivet's* Works, Vol. 2. *Rotterdami*, 1652. *pag* 852.

but all this doth not yet prove that Dr. Colvius's Collection was that of these Letters, nor that he publish'd them. Right again: It only proves that he had Letters of Father Paul's; and neither you nor I can tell but that these may be the same. When Men will not tell their Names, who can help it if it be a hard matter to find them out? He was a great Lover of Father Paul's Pieces, and he might be so lucky as to get these Letters from the Heirs of Monsieur Grosiot, or his Friends; nay, or Father Fulgentio himself might put him into the way of getting them into his Hands, and advise him privately to publish them, (though when he comes to mention the Correspondences that Father Paul had with the bravest Men and best Scholars of his Age, in the Account of his Life, he does prudently conceal this particular Commerce with Monsieur Grosiot, though he knew it, and had often a hand in it) without telling the World where he had them: or, it may be, Father Fulgentio himself had retrieved these Letters from France in those dangerous times, and might give them to Dr. Colvius. Now that Father Fulgentio and he saw each other, and were together at Venice in the Year 1625. is plain, by a Letter of that excellent Person, very well known among Scholars, * George Ratallier Doublet, to Gerard John Vossius, wherein he says, That though he could never get to the Speech of the most illustrious Dominico Molino, (who was the Person so often mentioned in these Letters, and cried up for one of the most deserving and accomplish'd Gentlemen of the Age, by † Grotius especially, who made a Copy of Verses upon his Death, in Latine and Greek, when he

* In secunda parte Epistolarum Vossii, &c. pag. 38.
† Epistolar. pag. 858.

he was the Sweediſh Ambaſſador at Paris) *by reaſon that no Senator of the Republick can have any Converſation with the Families of Ambaſſadors of other Nations, (and this* George Doublet *lived at that time with the Dutch Ambaſſador at* Venice.) *Yet he ſays, he had free Acceſs to Father* Fulgentio *(though he was acquainted with moſt of the Republick's private Managements) ſeveral times, and had Liberty to talk what he would with him: and in the Poſtſcript of that* Letter, *he tells* Voſſius *that D.* Colvius *preſented his moſt humble Service to him. Now it is but fair and reaſonable to imagine, that this* Colvius, *being ſo curious a Perſon, and ſo deſirous of the Acquaintance of ſuch Men as Father* Fulgentio *was, might be with* Mijn heer Doublet, *when he waited on the Father, and be preſented with ſome things more than ordinary, upon the Knowledg of who they were, and the Value they expreſſed for the Memory of Father* Paul, *as divers Engliſh Gentlemen, that I ſhall tell you of hereafter, were, upon the ſame Reaſon and Obligation.*

All this, you will ſay, is but Conjecture: true; I offer it for no more, and do acknowledg that what might be, might as well not be: and becauſe I know the World is very large and wide, and a Man may much eaſier miſs the Place and Perſon from whence theſe Letters firſt came to us, than hit either of them within 500 *Miles*; 'tis *beſt at preſent to quit that Point, and leave it to further Search and Inquiry, and Men of other Nations, who, it may be, will in time ſhew us the Certainty of all theſe things.*

Anonymous Writers, when they hide themſelves, out of pure Modeſty and Humility, or a Senſe of Danger, are to be excuſed: but if their Books be good, nay very bad, they do but create a greater Curioſity

in

in Readers, of knowing who they are, as is ſeen in divers Places of theſe Letters. There is a great deal of piddling Work in ſearching after the Knowledg of them; and after all, 'tis as good looking for a Needle in a Bottle of Hay, *as looking to find them out. The Jeſuits of* Paris *were extream buſy in the Inqueſt after the Author of* Anti-Coton; *but* Peter du Moulin, *who was* * *the Man, had more Wit than to tell them, or let them know it at that time: and the Gentleman that put that Book into Engliſh, and only ſignifies his Name by* G. H. *(perhaps meaning* Geo. Hakewell, *a famous and worthy Man) was hugely miſtaken in thinking that this Book was written by a* † *Roman Catholick; though many of that Religion did not only very honeſtly write upon the ſame Subject, but turn'd Proteſtants alſo upon the Horror of that execrable Parricide committed upon that great King,* Henry *the* IVth; Bochell *for one, that collected the Decrees of the Gallican Church; and divers Noblemen and Prieſts for others, that abjured that Religion, whoſe Recantations were tranſlated into Engliſh, and publiſhed here at divers times.*

So the Burea, *mentioned in* Letter VIII. *was* ‖ Innocent Gentilet's *Book:* Paſquier's Catechiſm *was that which we call the* Jeſuits Catechiſm, *printed in Engliſh not long ſince.* The Review [of the Council] *was Monſieur* Ranchine's, *tranſlated by learned Dr.* Langbain. The Acts [of the Council] *might well be thoſe publiſhed at* Antwerp, *in* 1547. *containing the Decrees and Speeches of the* Coun-

* See Dr. Bates's *Vitæ Selectorum*, pag. 705. and Biſhop *Barlow's Brutum Fulmen*, pag. 196. in the Margin; and *p.* 203.

† See *G. H.* his Advertiſement to the Reader, at the End of *Anti-Coton.*

‖ Biblioth. Thuana, *p.* 182. Part I.

Council of Trent, *to the* 5th *Session, or one with that Name, and Notes added to it, which is forbidden in the* Index Expurgatorius; *or, which I should rather think, that Book which was printed at* Paris *in* 8°. 1607. *with the Title of* Acta Concilii Trid. *a remarkable Piece of which is quoted in a Book that shews the Design of the Roman Church as much as any, and bears the Title of* Roma irreconciliabilis, *in* 4°. 1621. *Here's a whole Knot of good Books, all together in this* VIIIth Letter; *and the meaning of the Father's Perusal of them, and what he says further about such things, and declares that he had been imployed about the like, is a clear Instance of his own Pains in the* History of the Council of Trent, *which set the World a wondring and guessing who should be the Author of that Book, as much as any Book that ever was printed; and made those that knew the Secret, laugh heartily at the* blind Archers *that shot their Conjectures so wide from the Mark; till the Spies of the Roman Court made such a Discovery, that it was shrewdly to be suspected that Father* Paul *was the Man that wrote it; and therefore when the Prince of* Conde *did so besiege the Father's Convent to get a Sight of him, and speak with him, which he could not do without leave from the Senate; and asked him amongst other intriguing Questions, Who was Author of* the History of the Council of Trent? *the Father (who was too wise for the Prince) told him only,* that the Gentlemen of *Rome* could easily inform him of that Matter.

But I must not hazard your Patience, good Reader, any longer. If Men will not be known, at one time, we must save our Thanks and Commendation till they get into a better Humour, another.

The

The great Point that now remains, is to prove that these Letters *are Father* Paul's, *and no other Man's else whatever.*

Proof of the genuineness of the Letters.

And here you must not demand of me such Demonstration to prove the Point, as we all have that they were first printed in Italian, and now in English: No, this is not fair: I was neither by Father Paul *when he wrote them, nor did I see the Delivery of them by his Order to the Courier; nor do I know his Hand when I see it: but they that did know it, must appear and tell their Story, how they are sure that these* Letters *were his; and their Evidence will be the stronger, because they are his professed Enemies; and though they do not only say and prove them to be his, but make strange Inferences and Deductions from them, yet we must only make use of their Testimony as good in Reason and Argument, and leave their lewd and silly Inferences to themselves, as things that they are concerned in most, and not we, any further than to shew that the poor Men would say something, if they could, but have perfectly missed their Aim in what they levelled their Arguments at. Now besides the many Instances that there are in these* Letters, *to shew that he was a very wise Man, and a very knowing one, that wrote them; and that the most material things in them could come from none other Place but* Venice, *and are most highly probable by all Signs and Tokens, by all Circumstances and Relations, to be written by no other Person in the World but Father* Paul, *or some that he dedicated them to, (as, I believe, will appear to any impartial and considering Reader) besides all that Spirit and Courage, and Freedom, and way of arguing that is evident in all Father* Paul's *Writings, to distinguish him as much from other Men, as* Bellarmine *and he were unlike in their*

Faces

Faces and Tempers, which is ſo plain and clear in theſe Letters; *let us turn to Cardinal* Pallavicino's *Hiſtory of the* Council of Trent, *(which is the Spight-Hiſtory to that of the Father's) and ſee what he ſays of theſe* Letters. *The Cardinal therefore, in the long and tedious* Introduction *to his* Hiſtory *of that* Council, *makes it his Buſineſs to weaken the Authority and Credit of Father* Paul's *Hiſtory, by divers Artifices and Tricks, knowing well what a huge Service it would be to the Roman Church, to get that* Council *(which has nail'd and faſtned all the Abuſes thereof, in Power, Doctrine, Rites and Government, ſo cloſe to the Pope and his Chair, that as long as that* Council *ſtands firm and tight, there can be no Amendment of any thing amiſs in it) freed from thoſe Prejudices and Imputations of baſe and crafty Dealings, which were uſed to make it look like a Council, and act like one. Father* Paul *had a very religious Soul, and was a mighty Lover of the Holy Scriptures, (as you will ſee in his Life) and was a Man of great Reading, and very large Converſation with all ſerious, wiſe and judicious Men, that either came to* Venice *from other Parts, or were born there. Theſe things did naturally breed in him a greater Freedom of Mind, and a more ingenuous Senſe about things of Religion than is commonly found in a Friar, that has nothing but his* Maſs *to ſay, his* Miſſal *to read, and his* Money *to take, and to damn all other Chriſtians under the reproachful Notion of* Hereticks *and* Infidels. *The Father being thus divinely qualified and fitted to befriend the Truth and Juſtice of Religion, and knowing how much the Intereſts of both were wrong'd by the Corruptions and Tyranny of the preſent Church of* Rome, *eſtabliſhed into Law by the* Council of Trent, *ſaw he might do a great Piece of Ser-*

vice

vice to the Church of God, by looking narrowly into the Intrigues of that Council, and diſcovering all the Managements of the Roman Court, that influenc'd it according to their particular Deſigns and Humours. And lighting upon many curious and authentick Records and Evidences of the Tranſactions of that Council, *ſets himſelf cloſely and heartily about the Work of writing the Hiſtory of it; which with indefatigable Pains and Induſtry, and with all the Accompliſhments of an impartial and faithful Writer, after many Years Study and Deliberation he finiſhed, and ſent over hither to his Friends to be publiſhed in* London, *in his own Language; which, when it was printed under the Name of* Pietro Soave Polano; *the* Anagram *of his right Name, gave incredible Satisfaction to a World of Men,* Proteſtants *and* Roman-Catholicks; *who ſoon perceived what a Tool the* Council *of* Trent *had been, how unworthy the ſacred Name of a* Council; *and what Tricks and Shifts thoſe three Popes had uſed, in whoſe time it ſat, to impoſe upon the World, and inſlave Mankind into a Submiſſion to it. This incomparable Book of his, ſtill keeping its Credit in Deſpight of all that clamoured againſt it, and being a particular Antidote againſt all the poiſonous Deſigns and Endeavours of the Jeſuits, met with one of their Order above thirty Years after the Publication of it, that had a Mind to try his Skill in coping with it, and defame the Authority of it, by writing two huge Volumes againſt it. This Jeſuit was* Sforza Pallavicino, *a Man of an honourable Family, and all Accompliſhments of a Scholar; but a true Jeſuit, that had a Mind to get a Name by writing againſt a moſt admired Perſon, and a moſt valued Book; and above all, a* red Hat: *and if he had got no more by his* Hat, *than he has*

done by his two Tomes *of* Counter-Hiſtory, *he muſt have been preſs'd with a leſs Grave-ſtone than that which covers his Reliques, which is the largeſt and moſt ſumptuous that ever I ſaw. The Tricks that this Man has uſed to leſſen and defeat the Credit of Father* Paul's *Hiſtory, (that ſtands like a Rock in the Sea, againſt all the Foam and Froth that is thrown upon it) are managed by divulging Scraps of* Letters, *which* Ubaldini, *the Pope's Nuncio in* France, *intercepted, as they were going from Father* Paul *to Monſieur* Caſtrine, *(which you will hear of in theſe* Letters) *and ſent to* Rome *to Pope* Paul *the Fifth, to exaſperate him againſt the Father, for correſponding with a Proteſtant, and ſaying ſuch things to him, as any honeſt Catholick would ſay, that wiſhed for a Reformation of the Church. This* Pallavicino *does in his Introduction to his Hiſtory, in the firſt Tome; building hereupon malicious Judgments of Father* Paul, *and making baſe Reflections and Inſinuations, as if he were a Heretick and an Atheiſt, for writing to a Proteſtant, and ſhewing ſome good Will to the Reformed Religion in ſome things, and at the ſame time profeſſing to be a Prieſt of the Roman Church; not remembring that much greater Men, than* Pallavicino *was at that time, have openly written a hundred times more than ever Father* Paul *did privately, in Favour of the Reformed Churches, and yet died in the Communion of the Roman Church. Then when Father* Sforza *has ſhewed his Teeth this way, he undertakes to lay to Father* Paul's *Charge juſt three hundred and ſixty Miſtakes ('twas pity he could not pick up five more to make an Almanack-full of them) about Dates of Times, and Mens Names, and little Circumſtances, and other Pretences, which he inlarges upon, in the following Parts of the firſt Tome,*

to

to as much Purpoſe for the obtaining of his Ends, as that Perſon did that in the * Life of Cardinal Bellarmine, *juſt before his curious Picture, pretends to make an exact* Anagram *upon his Name, and the Feats he did; which paſſes cleverly a good while, as if there were ſomething more than ordinary in it, till a Man comes to try it, and then he miſſes the very firſt Letter of* Bellarmine's *Name; which is juſt like all the reſt of theſe Mens Tricks, that look fair and ſpecious, till they come to be examined cloſely and diligently.*

But when the firſt Tome of Father Sforza *has done its worſt, out comes the ſecond, with a Preface of* John Caſoni *the Bookſeller in* Rome, *making Apologies for the long time that the Work had been interrupted; and he ſpeaks juſt as Father* Sforza *puts Words into his Mouth, and tells us, that there had been a great Plague at* Rome; *but by the Mercy of God, and the Care of his Vicar, it did not do any great Harm, but by hindring this curious Work. And after ſome high and lofty Commendations of* Rome, *and the Power that preſides there, and of the firſt Tome of this Work, that notwithſtanding all Obſtacles, flew into many Places abroad, he comes to brag of the Succeſs of that Tome over Father* Paul's *Hiſtory, which he gives very hard Words to, and doubts not but this* ſecond Tome *would compleat the Victory, and do Father* Paul's *Buſineſs effectually. So that a Bookſeller, or rather a Jeſuit at* Rome, *makes nothing to conquer (in Conceit) all the learned Men in the World that are againſt them; and like a Cock upon his own Dunghil, crows over every thing that*

* Printed in Latin at *Liege*, An. Dom. 1626.

comes near him, with the higheſt Pride imaginable; though if he will but ſtir abroad, and hear what the World ſays of him, he will be mightily creſt-fallen, *and ſee himſelf deſpiſed.*

And now I muſt give you the Tranſlation of a Piece of this doughty Preface of Pallavicino-Caſoni, *becauſe we are juſt come to what concerns us. Thus therefore be——*

" *But the ſame Mortality, as it hindred the free* " *Sale of the firſt Part, ſo it hindred the Impreſſion* " *of the MS. Copy of the ſecond. Time however,* " *which always produces ſome Good, and eſpecially* " *in the Manifeſtation of Truth, has done us ſome* " *Service in this Delay. A Perſon of Honour, who* " *had the luck to get the* firſt Tome *in* France, " *diſcovering and loathing the Wickedneſs of* Soavé, " *and eſpecially the ſacrilegious Fancies which he* " *wrote in his familiar Correſpondence with the He-* " *retick* Caſtrine, *has given Father* Sforza *to un-* " *derſtand, how ſuch a Fellow as he was worthy to be* " *acquainted with* Soave, *becauſe he died at the Gal-* " *lows: He has moreover found out and got copied* " *other Original* Letters, *written by* Soave *himſelf* " *to Monſieur* Del Iſle Groſlot, *an open Calviniſt,* " *and a principal Man amongſt them, not only* " *through the Quality of his Family, but alſo through* " *the Office of Bailiff, which he injoyed in the pow-* " *erful City of* Orleans; *part of which Letters is in* " *Words at Length, and part written in Cypher,* " *but afterwards uncypher'd; an Eſſay whereof will* " *be uſeful to inform Readers, before they enter up-* " *on this new Piece, how the inward Parts of that* " *Author were infected, whoſe Breath ſent forth* " *ſuch a Stench againſt the Popes of* Rome, *and* " *the Fathers of the* Council of Trent; *which*

" Marc-

" Marc-Anthony de Dominis, *the Publiſher of*
" *his wicked Hiſtory in* London, *ſaw well how much*
" *it might impair his Credit, as an inraged Enemy,*
" *and therefore took the Confidence to ſay, that* Soave
" did never care to hear the Church of *Rome* too
" much depreſſed*: *the Falſneſs of which Saying is*
" *not only apparent in the Work it ſelf, and proved*
" *in the* Introduction *to this preſent Work; but if*
" *there were no other Proof of it, will be made mani-*
" *feſt in thoſe few Clauſes of his* Letters, *which I*
" *ſhall here repreſent.*

" *He writes therefore once, thus,* [Aug. 3. 1610.]
" Methinks the Hugonots are very wiſe, who
" ſtand looking on, that they may govern them-
" ſelves according to the Iſſue of things. God
" bleſs their Deſigns. *Another time* [July 20.
" † 1608.] *ſhewing that he knew well that the beſt*
" *way to ruine the Catholick Faith, which he had a*
" *great Mind to, was the demoliſhing of the Pope's*
" *Power; and being grieved that the leading Here-*
" *ticks of the laſt Age did not make this the chiefeſt*
" *of their Aims, he has theſe following Words;* I
" am much pleaſed at Monſieur *Gillot*'s Under-
" taking to write the Liberty of the Church; I
" mean not the Gallican, but the Univerſal
" Church: and it may be, God will have Ty-
" ranny deſtroyed, this Age, by a more win-

* Which is no more than Biſhop *Bedel* witneſſes of the Father, (who knew him intimately) and publiſh'd long before *M. A. de Dominicis* did it, in his *Dedication* before the Latin Hiſtory of the *Venetian Interdict*.

† The Date of this *Letter* referred to, is otherwiſe in this Copy that I have followed, being there *July* 22. and there is a plain Difference in the Words, through the Fault of ſome Tranſcriber. I think this the trueſt.

" ning way than that which was attempted in " the laſt; for the Endeavour that was uſed to " remove the Foundation, miſs'd its due Effect " by the Miſcarriage of the Mine. Who knows " but that, beginning a-top, as is now a-doing, " there may be better Succeſs in the Work? If " God gives a Bleſſing to it, we may be in Hopes " of it. *In another Place* [April 27. 1610.] *he* " *has theſe Words*; If there be War in *Italy*, it " will be well for the Religion; and this *Rome* " dreads; the Inquiſition will go down, and the " Goſpel will have its free Courſe. — *And a little* " *after he ſays, that* he wiſhes for War in *Italy*; " becauſe he hopes to do ſomething for the Ho- " nour of God, and the Advantage of the Go- " ſpel. *In another* [Novemb. 9. 1610.] *we have* " *him ſpeaking thus*; I am troubled at *Sully*'s Fall, " having had a * Kindneſs for him for his Con- " ſtancy in the Religion.

Theſe are the Paſſages that this Perſon has pick'd out of the Father's Letters *to expoſe him by; and he goes on aggravating them in ill Language, againſt the Father's Honour. But all this ſignifies nothing to the Blemiſh of him in any reſpect whatſoever: I wiſh he had ſaid ten times more, as he well might, and yet be no bad Catholick neither. There are a great many Jerks in theſe* Letters, *to the Pope, the Cardinals, the Jeſuits, that will amount to more than all this comes to; and yet after all, Father* Paul *might*

* Here is alſo ſome little Difference in the Copies; but which was the trueſt Tranſcriber, I cannot ſay. And I do not follow the Tranſlation which I made, but I give the Senſe as it appears to me in a MS. Copy of that Part of *Paſſavitius*'s Book, ſent me by a noble Friend, Sir *W. T.*

might call himſelf a Roman Catholick, and be a very excellent Chriſtian notwithſtanding. We could all have wiſhed that he had quite left that Church without any more ado, and come hither, as King James *had a Deſire he ſhould. But he did like a Man of Honour, to come no nearer us than he knew he could juſtify; and that Roman Catholick that does but ſo, needs not fear any thing, though he finds fault with the chiefeſt Doctrines of the Roman Church. I muſt not ſtand proving here, that Father* Paul, *in all this that is repreſented to his Diſgrace, might be a good Catholick, or ſay* Maſs *with a ſafe Conſcience; for that's nothing to me: only I would intreat thoſe that think he could not be a true Roman Catholick, when he wrote ſuch things as theſe againſt the Pope's Intereſts, and in favour of Proteſtants; to conſider what the Cardinal of* Cambray, Eraſmus, Wicelius, Caſſander, Jo. Barnes, Fricius, *and a great many more wiſe and moderate Papiſts have written to the ſame Purpoſe; beſides abundance of others of that Communion which have written bravely againſt the Pope's Power over Kings, who thought themſelves never a jot the worſe Catholicks for all that: and they that think otherwiſe, let them tell me ſo, that I may refer them to the two laſt Volumes that I publiſhed *, which ſave me the Labour of taking any further Notice of the Objection.*

I would ask theſe Gentlemen one civil Queſtion; May not Father Paul *ſpeak a few kind Words for the Proteſtant Religion, and a few brisk ones againſt the Pope's Uſurpations, without wronging his Prieſthood or Conſcience? No, they cry, he cannot. 'Tis very*

* Faſcic. rerum expetend. & fugiend. cum Appendice, 1690.

well: But then how come the Jeſuits to ſend over Men hither that pretend to be diſcontented Proteſtants, when at the ſame time they are inwardly and really Jeſuits or Papiſts? What is Sawce for a Gooſe, we ſay, is Sawce for a Gander: and if it be Hypocriſy or Hereſy, or Atheiſm for Father Paul *to wear a Monk's Habit, and aſſiſt at* Maſs, *or ſay* Maſs *himſelf the next Hour after he had told this brave Gentleman,* God bleſs the Proteſtants, *and* God bleſs their Deſigns, *and* the Tyranny of *Rome* I hope will go down: *If this be Hereſy, Atheiſm or Hypocriſy, for God's ſake tell me a Name for that thing, when the* Miſſionaries *come hither diſguiſed, after they have ſtudied to talk and argue fanatically at* Rome, Doway *or* Rhemes, *and pretend to be Anabaptiſts, Quakers, Ranters, Atheiſts, and the Devil knows what all; and yet are true Roman Prieſts as any in the World, and ſay* Maſs *in a Cloſet as cleverly as they can cant and blaſpheme in other Company. All the Anſwer to this Queſtion muſt be old* Plowden's *(one of their own)—Here the Caſe is altered; and 'tis one thing when a Prieſt only pretends to be a Proteſtant, but is really no ſuch thing, for the Service of the Church; and 'tis another thing when a Prieſt does really and heartily ſhew himſelf a Friend to ſome Proteſtant Doctrines and Principles, becauſe he has no Bull from* Rome, *as they have, to play the Knave.*

Reader, *be pleaſed to ſee the* Letter *of Biſhop* Bramhall *to good Archbiſhop* Uſher, *at* Page 611 *of this Archbiſhop's* Letters, *publiſhed at* London *in* 1686. *and Sir* William Boſwell's *Letter to Archbiſhop* Laud, *which is the laſt Letter of that Book: See alſo* Peter du Moulin *(late Prebendary of* Canterbury) *his Anſwer to* Philanax Anglicus, *and the Defence of it; in which you will find ſufficient*

Proof

Proof of what that excellent Biſhop, and wiſe Ambaſſador, ſay in that Point, to convince you of the Truth of it, by ſhewing that the Papiſts had a great Hand in our Civil Wars, *and the Murder of King* Charles *the Firſt, by ſiding with thoſe that put the Nation into that dreadful Ferment, and pretending, like baſe and impious Hypocrites and Rebels, as they were, to be* diſſatisfied Proteſtants, *when if they were really of any Religion, they were rank Papiſts, and no other. Father* * Walſh *does indeed try to make us believe the contrary; but to ſhew you a pretty Sham that he has put upon us in the Management of his Argument, be pleaſed to ſee* Page 367 *of that Book of his, quoted in the Margin, (beſides the little Thanks the Court of* Rome *has conn'd him for his Loyalty) where he beſtows a large* Encomium *upon* John Barclay, *for writing ſo bravely in Defence of his Father's Book* [In Vindication of the Rights of Kings from Papal Uſurpations] *againſt Cardinal* Bellarmine: *and yet this very* John Barclay *doth baſely and paraſitically recant and eat up his Words in his* Preface *to his* Paræneſis ad Sectarios, *printed at* Colen 1617, *and there expreſſes his Sorrow for writing that Book.*

Father Paul's *Credit is ſafe for all theſe* Letters, *and his* Hiſtory *of the* Council *ſtands where it did, in the high Eſteem of all wiſe and good Men, who will value it the more for the ſame impartial Love to Truth ſhewed in theſe* Letters, *which he diſcovered in compoſing that admirable* Hiſtory: *and one* Cæſar Aquilinius, *that wrote a little Book,* De tribus Hiſtorici Concilii Tridentini, *printed at* Antwerp *in*

* In his four *Letters* printed [at *London*] 1686. *p.* 222, &c.

in 1662. *pag.* 18, 19, &c. *undertakes to vindicate the Integrity of Father* Paul *herein, againſt* Pallavicino, *and theſe Pretences of his, though the Man was a Papiſt, or at leaſt writes like one.*

Such Men as Pallavicino *can well indure when Proteſtants write freely and broadly in Favour of ſome of their Principles, as* Grotius *did; but it touches them to the* quick, *to find any of their Church as kind to us as Father* Paul *was: they can give a Reaſon for this; but they had better hold their Tongues than urge it, till they can give a better Reaſon for inſiſting upon that.*

In ſhort, as this Perſon (be he Pallavicino *or* Caſoni*) has made a Diſcovery by his Spies, that Father* Paul *did write theſe* Letters *to Monſieur* Hierom Groſlot del Iſle: *ſo we thank him and his Spies for the Diſcovery; for it proves a Teſtimony to us, that they are truly his. Whereabouts he met them he would not tell; but ſo long as we have them, that's no matter. It is not impoſſible that thoſe ſtolen Copies of them might light into ſome Hand that did publiſh them; but it is more likely that they were printed by ſome worthy Proteſtant that knew whereabouts they were, and printed them for the Satisfaction of good Men, that longed to ſee what the intire* Letters *were, from the Delight they found in thoſe few Pieces of them that were publiſhed with a Deſign to diſgrace the excellent and wiſe Author of them, or it may be to revenge that Slur of* Pallavicino. Caſoni *tells us that the Gentleman whom they were written to, was a great Man,* Bailiff *of* Orleans, *which is the Civil Governour of that great City; that he was a Proteſtant: and theſe* Letters *will inform you, that as ſuch he was imployed as the French King's Commiſſioner in ſome of the* Proteſtant Synods; *and that he was a*

moſt

most extraordinary Person for Wisdom, Conduct and Learning; as his Father or Grandfather was before him, who was also Bailiff *of* Orleans *in* 1560. *and brought into great Trouble, says* Thuanus, *for not prosecuting the French Protestants according to the Severity of those times. One of this Name has seven* Letters *in* Goldastus's Philological Epistles; *the sixth of which will go nigh to shew you the Reason why Father* Paul *was so earnest to get* Cujacius's *Piece upon the* Canon-Law, *by a Request that he made to* Jacobus Lectius *in that eminent Lawyer's Name, to get him* Szegedinus's Speculum Romanorum Pontificum. *He has another* Letter *amongst* Colomesius's Epistolæ singulares, *quoted before. All which shew him to be an excellent Critick in humane Learning, and a thorow-paced Scholar, as well as a good Christian: He has also divers Poems printed amongst the* Deliciæ Gall. *If this Correspondent of the Father's were an old Man at the time of writing these* Letters, *it might be he that penn'd those* Letters *mentioned above, and preserved by* Goldastus; *but he being a Traveller a little before the Quarrel with the Pope began, and getting acquainted at* Venice *with the Father at that time, it seems more likely that he was Son to that brave Scholar and worthy Knight:* * Camero *calls him,* Virum nobilissimum, optimum doctissimumq; *and I am informed that he died about* 1621, *leaving a brave House and Estate to his Posterity, near* Orleans. *'Tis an easy Matter to meet with more Notice of him amongst*

* In his Epistle to *Carolus Harlæus Dolot*, (mentioned in these *Letters*) prefixed to his Defence of himself against a Book with this Title, *Epistola viri docti ad Amicum*; written (I think) by *Tilenus*.

amongſt the French Writers; who will alſo acquaint you ſufficiently who Monſieur Gillot *(another of the Father's Correſpondents) was; and what a worthy Senator he was in his time, in the Parliament of* Paris. *The Father was too wiſe a Man to tell his Mind to every Body: he wrote to none freely and familiarly, but what were Men of great Name and Learning: and if poor* Caſtrine *was hang'd, the more's the Pity; but it may be he was no more hang'd than the good* Arnold Caſaubon *was, who died piouſly in his Bed; but the Jeſuits would needs hang him for his Son's ſake, in ſpight of all that vaſt Multitude of Witneſſes that knew the contrary, and witneſſed it to all the World. There is a hint in theſe* Letters, *of intercepting ſome other* Letters *that the Father wrote him, and they are thoſe you heard of before; ſome little bits of which are quoted in* Pallavicino's *Introduction. But if he were hang'd in good earneſt, and ſome Men cannot forbear to reproach his Memory, and the Father's with his doom; there have been others hang'd for as bad things as his Crime could be: An Archbiſhop of* Piſa *for one, for conſpiring the Death of* * Lorenzo *and* Juliano di Medici, *and a* † Neapolitan *Abbot for another, for offending againſt the State of the Kingdom of* Naples. *Theſe things vex'd the Pope; but Kings will be Kings, and muſt be ſo, whether he will or no. It becomes no Chriſtian however, to trample upon Mens Names for the ſad End they came to, unleſs they be* Ravaillac's, Clement's, Garnet's, *and ſuch Men, that die for conſpiring the Murder of Kings, and the Confuſions of Go-*

* Confirmazione delle Conſiderazioni di fra Paolo, *p.* 394. Edit. *Ven.* 1606.

† Grotii Epiſt. *p.* 600.

Government; and then there is nothing to ſave them from Infamy, even after they are dead and gone.

This is all the Account, good Reader, *that I can give you of theſe* Letters, *which you ſee are atteſted by a Perſon of Honour, to be the Original Copies of Father* Paul's *ſending, by theſe few Paſſages that are culled out of theſe very* Letters. *Time, it may be, as* John Caſoni *ſays, will tell us more; though it is no great matter, whether we ever find out how theſe* Letters *got firſt abroad, or no, ſo long as we have them. The Italian Copy which I tranſlated them by, is ſaid to be printed at* Verona, *in* 1673. *It is very faulty in many Places; but I took as much Care to give you the true Senſe of the Author as I could. Thoſe that tranſlate Books, cannot tie themſelves up to the preciſe Words of the Writer whom they teach another Language; for this would be conſtruing and pearſing a Book into ridiculous Stuff and Nonſenſe. The* Idioms *of ſeveral Languages are different; and it is the Senſe of an Author, and not the bare Words, that is oftentimes to be expreſſed, unleſs a Sentence be ſo handſomly put together, that it will bear a Grammatical Interpretation without any more ado; and then there is no Reaſon to do it otherwiſe, becauſe the Words and the Senſe jump together. My Lord Ambaſſador* Finch *(who ſpoke Latin and Italian as elegantly and fluently as his whole Family have the peculiar Talent of ſpeaking Engliſh) uſed to ſay, that the ſpeaking of acquired Languages is nothing but a nimble and artificial Tranſlation of a Man's own natural Tongue into ſome other; and that it was a Piece of Pedantry and Slavery to keep ſtrictly to mere Words, in any Tranſlation, without a due Reſpect to the Intention and Senſe of them, where they could not be ſmoothly and*

pro-

perly rendred verbatim; excepting the Tranſlation of Divine Writings, and the publick Offices of the Church, and the Laws of Nations, wherein a Man is bound to keep as cloſe as is poſſible to the very Letter and numerical Words, becauſe there he has but little Liberty of Expreſſion by the Variety of his own Thoughts or Words, being confined to other Words by a greater Authority. And yet even here he would quote that of Tertullian de Præſcriptione Hæreticorum, cap. 9. Nulla vox divina ita diſſoluta eſt & diffuſa, &c. with the foregoing Words, and the Notes of the Commentators upon it, to prove that it is the Senſe of Scripture that is Scripture, and not always the bare Words, as they are liable to the private Miſtakes and Fancies of ignorant and unlearned Men, that know nothing of that peculiar Matter that is primarily concern'd in it, and directs knowing Men to have an Eye to, in their Expoſition of it. Father Paul hath had much wrong done him in the Engliſh Tranſlation of ſome of his Works; and it was an unlucky thing that that worthy Gentleman who took ſo much Pains in tranſlating his Life (written very curiouſly by Father Fulgentio) above forty Years ago, ſhould do it ſo obſcurely and roughly, and unintelligibly, by a too near purſuance of the literal Senſe, (as he himſelf confeſſeth in his Preface to the Reader) and that, beſides this, he followed ſome very ill Copy of it, which might be that of Leyden, in 1646. and was not ſo diligent and attentive to Father Fulgentio's way of writing as he ought to have been. Upon the Requeſt and Complaints of divers great Men of this Church about this Matter, I have tried to make a new Tranſlation of it, which ſhall be carefully examined by a MS. Copy of that Life, which Sir Roger Twiſden procured from Venice, by the means

means of his Brother that was intimately acquainted there with Father Fulgentio, *and had it tranſcribed many Years before ever it was printed, and is now in the Poſſeſſion of his Son Sir* William Twiſden, *who is an Honour to Gentility and Learning, as his excellent Father was before him, and his Children like to be after him; and I hope they will be, upon the Remembrance of the fair Examples of Vertue, Goodneſs, and Love of good Books, which their Family have ſet before them. Which Life of this wiſe and religious Father* Paul, *with ſome other things of his, will make up the Second Volume, which will quickly follow the Publication of theſe* Letters, *and give a great deal of Light to many Particulars in them, which I left without any Note or Intimation, becauſe they appear ſo plain in the Account of the Father's Life.*

In the Tranſlation of theſe Letters *I have uſed as little Liberty as I well could, and as the Copy I follow would allow. The Father's Stile therein is ſhort and conciſe, but extraordinarily pregnant in Senſe, (which ſhews the Fulneſs of his Thoughts, and a curious Art he had of ſaying a great deal in a little.) Where the Italian Words are too ſcanty to make a round Engliſh Period, there I have inſerted ſomething that is naturally obvious in his Senſe, and moſt an end incompaſſed it with this Mark* [ ], *that you may, by this Notice of it, know what is verbally in the Original Italian, and what is either ſupplementally or explanatively added to it.*

Where you ſee a Line drawn thus, ——— *there you are to know that there is a Defect in the Italian Copy, ſignified by a Mark importing the ſame thing; and either might be through the Difficulty the Tranſcriber met in ſome Words which he could not read;*

or

or else ſome things that he could read well enough, but thought inconvenient to publiſh; the Suſpicion of which, I confeſs, did make me alſo draw a Line where I had plain Words before me concerning K. James the Firſt, in two or three Places, or at leaſt ſoften the Father's Word about him; which, becauſe upon ſecond Thoughts, I am of the Opinion that the Father might have more Reaſon for, than I firſt ſaw, I will here plainly ſhew: For as K. James was a very wiſe Man, and a great Example and Encourager of Learning; ſo Father Paul was a very wiſe Counſellor, and ſaw where he was juſtly blameable, as he underſtood the Roman Prieſt-craft, much better than K. James did King-craft; and knew how the World went as well as any Man whatſoever, and was as able to judg of the Iſſue and Conſequences of things, as the greateſt Men were to give the Occaſions and Reaſons of them. What I therefore did think of with ſome doubt, in its Place, I ſhall now give you freely out of it, not only becauſe it is an honeſt and impartial thing for Tranſlators, as well as Hiſtorians, to leave out nothing for Favour or Affection on one ſide, or Fear or Prudence on the other, that concerns publick Affairs, (eſpecially where ſuch a brave Man as Father Paul is to be tranſcribed) but becauſe ſuch Paſſages as theſe will help us to underſtand a ſevere Word of this gallant Man, that an Enemy of this Church hath formerly made uſe of, for the blackning and reproaching of ſome very good Prelats of it, quite contrary to the Father's Deſign and Intention.

The Father knew well what a great Figure K. James made in the World, and what a great Stroke he had in ſetting the Affairs of Chriſtendom to rights, if he had had a Mind to it, and eſpecially in curbing the Inſolence of the Jeſuits and Romiſh Prieſts in his own

King-

Kingdom: and therefore in Letter LXXI. *he tells you openly how inexcuſable the King then was; and what he ſays there is exactly tranſlated in its Place; where you find alſo an Account of a Match going on between Prince* Henry *and the* Infanta *of* Spain, *which a leſs wiſe Man than either King* James, *or Father* Paul, *might eaſily have ſmelt out the meaning of on the Spaniſh ſide, unleſs he had had a very great Stuffing in his Head to weaken his Smelling: but Father* Paul *however knew what was at the bottom of that Project, or any other that was like it, and would be preſently telling his Friend the* Bailiff, *that there was a Smell of* Diacatholicon *in it; as you will ſee over and over again, and cannot but underſtand, if you do but know what* [Catholick] *is in ſome Mens Conſtruction.*

In Letter LXXXI. p. 301. *inſtead of the Line that is drawn at the Top of the Page, after* [of] *read it thus --The K. of* England, *who is more a Doctor than a King.*

In Letter LXXXII. pag. 304. *inſtead of the Line that is after* [if] *it is thus in the Father's Book—If the King of* England *had more Wiſdom.*

And this the Father touches upon again in p. 306. *where he ſpeaks of the Art of* Spain, *and the Simpleneſs of* England; *and the* Diacatholicon *is there too, to make both plain.*

In Letter LXXXVIII. pag. 322. *I ſoftned the Father's Word about the King, by making it——If his Majeſty of* England *would mind Books leſs.—But his own Words are theſe——If the King of* England *were not a Doctor, ſome Good might be look'd for,* &c.

And if theſe Paſſages ſhould be thought Slightings of K. James, *it will be found to be a great Miſtake; the Father was only a little vex'd at the King at that time, becauſe he did not ſhew himſelf a King; but that Father* Paul *knew him to be a great and a wiſe*

King, is plain by his Character of him in Page 330. *where he gives a ſhrewd Inſtance of his own Wiſdom, as well as confeſſes the Wiſdom of King* James: *The ſame he teſtifies again at* Page 338, *and afterwards in divers Places. I wonder that the Father ſaid no more about the two Jeſuits that were deſigned to read Popiſh Divinity in* Chelſey-College, *(in* Letter CXVIII.) *but he tells us more than every Body knew before, in telling us even that. It ſeems it was a Secret even then; but that was not the only Secret of Courts that he got the Knowledg of; and where-ever he found any Intrigue on foot that had but any Tendency to the Prejudice and Miſchief of Proteſtants, he did, like a true Friend to Chriſtianity, diſcover it to Monſieur* Groſlot; *and he has told it us for our Warning and Awakening. Theſe are other-gueſs things than* Osborn, Wilſon, *or* Weldon *ſay of King* James, *who doubtleſs had great Faults, as many great Men have, and might by his* over-Wiſdom *contribute a great deal to the Miſeries that happened in this Nation afterwards; nay even to this very Time, (as there is a Dependance of Miſchief, and a Succeſſion of it, that uſes to break out in after-times upon the Miſcarriage of former ones) but he was a greater Man than to be left to the Reproach and Cenſure of the greateſt Subject in the World: and as he loved Father* Paul, *and would have had him over here in* England, *as he had* Iſaac Caſaubon, *and divers other eminent Men of his time; ſo I would have Father* Paul *thought to be a Lover of him, notwithſtanding ſome angry Words in private that he ſaid of him. 'Tis a thouſand to one but ſomething or other, ſomebody or other, might at one time tempt the Father to think that K.* James *was Popiſhly inclined, (and indeed he did many things that might make him look ſo, if he*

were

were not) or at leſt not ſo watchful againſt the Intrigues of the Men of that Religion, as he ought to have been.

In Letter XXII. pag. 94, 95. *there is a Paſſage of the Father's that ſhews he did not very well like the Proceedings of thoſe times, nor the King's Forgetfulneſs of himſelf; (and why may not a wiſe Man at* Venice *write to his Friend at* Orleans *his Reſentment of theſe things, as they were both Friends to the Good and Peace of Nations, and the Advancement of Chriſtianity?) And I find a Piece of a Letter written but nine Days before this, to his dear Friend Monſieur* Leſchaſſier, *that may hazard many good Mens kind Opinion of the Father, if I ſhould not give ſome Account of it: The Words are theſe*——Anglis ego timeo. Epiſcoporum magna illa Poteſtas, licèt ſub Rege, prorſus mihi ſuſpecta eſt; ubi vel Regem facilem nacti fuerint, vel magni ſpiritûs Archiepiſcopum habuerint; Regia authoritas peſſundabitur, & Epiſcopi ad abſolutam dominationem aſpirabunt. Ego equum Ephippiatum in Anglia videre videor, & aſcenſurum propediem equitem antiquum divino. Verùm omnia divinæ Providentiæ ſubſunt. *I will not be bound for the Truth and Sincerity of this Allegation; but for ought I know, they might be Father* Paul's *Words: the Cloſe of them is his conſtant way of concluding his Fears and Apprehenſions; but there is ſomething to be ſaid about the Perſon that theſe Words were written to, the Time that they were written in, and the Author that is ſaid to write them, in reſpect thereunto. As for Monſieur* Leſchaſſier, *you will find by the Account that the Father gives of him in theſe* Letters, *and of his extraordinary Skill in the Canons of the Church, and* Eccleſiaſtick Hiſtory, *that he could be no Enemy to Epiſcopacy; becauſe no Man that knows*

how the Church has all along been governed, can well and wiſely oppoſe that Order, eſpecially as it is regulated by the Laws of this Nation. Then, Secondly, *as for that time* (Feb. 3. 1609.) *they that know the Tranſactions of it, and that Archbiſhop* Bancroft *was then alive, and very active for the Intereſts of the Church; that the High-Commiſſion-Court was then up, and very powerful; that there had been abundance of Men turned out of their Livings for Non-ſubſcription; that the Archbiſhop was clamour'd at in a grievous manner by thoſe who were then called* Puritans *as one that was not ſound in the Proteſtant Religion, becauſe he made ſome ſecular Prieſts welcome at* Lambeth *for oppoſing the Jeſuits and their Deſigns, and had a great Hand in preſſing that ſtrict Conformity, which ſo many Miniſters either could not or would not comply with, and were therefore deprived of their Benefices; that theſe things bred a great deal of ill Blood, and occaſioned thoſe Heats which in time ripen'd into a Diſſolution of that Court; that the Domeſtick Diſcontents of that Time flew abroad, (as all ſuch things ever do) and might be fomented by foreign Enemies of this Church (as ſuch things ever are;) that the Noiſe of all this might eaſily get to* Venice *with Advantage, and be worſe repreſented to Father* Paul *than really it was; that he hated all things that look'd like Tyranny, Perſecution and Oppreſſion, in Churchmen eſpecially; and that theſe Actions might eaſily be repreſented to him as ſuch; that King* James *himſelf had been, but the Year before, deſcribed by Cardinal* Bellarmine *as a Well-willer to Popery, in that Book which he publiſhed at* Rome, *under the Name of* Matthæus Tortus, *in anſwer to the King's Book,* [Triplici nodo, triplex Cuneus] pag. 47. *of that Roman Edition, (for ſo it was, though*

though the Place of Printing was not expreſſed) where the Cardinal doth unhandſomly tell the World of the King's Letters to the Pope, to Cardinal Aldobrandino, *and himſelf; importing, that when he was only King of* Scotland, *he deſired to have a Cardinal made of that Nation, to negotiate his Buſineſs for him in the Court of* Rome. *All which when the King came to look narrowly into, he found (ten Years after the thing was done) that he had been baſely betrayed by his Secretary* Balmerinoch, *who had forged thoſe* Letters *of his own Head, and ſent them to* Rome *in the King's Name, and without his Knowledg, as he afterwards declared before the King and Council; whoſe very Declaration is punctually ſet down by our excellent Biſhop* Andrews *in his* Tortura Torti *(written againſt that Book of* Bellarmine's*) at* pag. 191. *of the* London *Edition, in* 1609. *They that know theſe things of that time, will the leſs wonder that ſuch a Paſſage as this might drop from Father* Paul's *Pen, if it really did ſo. But then,* Thirdly, *We are to conſider, that this Paſſage (ſuppoſing it to come from the Father) is not in the leaſt againſt Epiſcopacy, but was no more at the worſt than a ſmart and biting Word againſt a ſuppoſed Exorbitancy, Exceſs and Abuſe of Epiſcopal Power here in* England, *as if the Father had been jealous that the Biſhops of that time (when he had heard juſt before from ſo eminent a Man as Cardinal* Bellarmine *was, that King* James *was not averſe to the Roman Religion) were creeping back to the Roman Magnificence, and were nothing but* State-Proteſtants, *as moſt of their Succeſſors ſince have been unjuſtly cenſured to do and be, by ſuch as long to ſee the World turn'd* topſy-turvy. *But all this while I have not told you where I had this Piece of Father*

Paul's *Letter, that I have given you this Account of. Now therefore I ſhall tell you that, and ſomething elſe that belongs to it. It is in a Book that has a very myſterious Title, and was written in a very troubleſom time, upon a very troubleſom Deſign, and by as troubleſom a Man: the Title is this*—Irenæi Philadelphi Epiſtola ad Renatum Veridæum; Eleutheropoli M DC XLI. *as it was written at* Iſlington *a little before that: on the next Page to that of the Title, thoſe Words of Father* Paul *ſtand, with this gaudy Inſcription over them*—Prædictio Pauli Sarpii Venetorum Theologi, &c. Grotius *in the Volume of his* Letters, *at* pag. 689, *ſays the Book was written by old* Peter du Moulin *and his Son; he doth not tell us which Son; but it was his Son* Lewis *who owns it in his* Jugulum Cauſæ *(thirty Years after he wrote it)* pag. 258. *ſo that there* Grotius *is out; and indeed it was not a likely thing that his worthy Father, who was at that time Prebendary of* Canterbury, *and received his yearly Dividend with the reſt of his Brethren, (as is plain in* Voſſius's Letters, *pag.* 373.*) would be ſo unwiſe as to help on the Diſtractions of thoſe times, by writing ſuch a bitter Book againſt the Archbiſhop, Biſhop* Hall, *and the whole State of the Clergy, to the Loſs of his Income, unleſs he valued the Peace of the Kingdom, and ſuch a noble Society of Men in ſuch a Cathedral, and a hundred Pound a Year to-boot, leſs than he valued ſome little Nicety of his Education. But this* Lewis du Moulin *was the Man that pick'd up this Piece of Father* Paul's *Letter ſomewhere or other, and abuſes that and the Author of it to a very ill Purpoſe; nay he quotes Father* Paul *near twenty times in that Book, as if he were his Tutor in all his Politicks and Projects, as if the Father had been a very great*

Pres-

Presbyterian, in Point of Church-Government, and himſelf nothing but his Diſciple in all his Whimſeys; though you will quickly be able to ſuſpect his Integrity in the third Leaf of his Admonitio, *where he ſays, that though Father* Paul *did firmly believe the Pope to be Antichriſt, and ſay it amongſt his Friends, yet he died a Roman-Catholick; this laſt is true, but the firſt is not. This Man did certainly do very raſhly in publiſhing a Letter of his Father to Biſhop* James Montague, *to the Diſcredit of* Iſaac Caſaubon, *in* pag. 101. *of his* Jugulum Cauſæ, *as if Monſieur* Caſaubon *were not a thorow-pac'd Proteſtant, but a ſlippery ſort of Man, that would certainly turn Papiſt, if ever he got back again into* France. *And Monſieur* Columies *would have deſerved to be chid for publiſhing that ſcurvy Letter again in* Page 280 *of his* Epiſtolæ ſingulares, *quoted before; if he had not made the World amends by ſhewing (in* pag. 370 *of that Book) how ſtedfaſt a Friend* Caſaubon *was to this Church, out of ſome manuſcript Notes of his own Journal, written that very Year that* Du Moulin *wrote his cenſorious Letter in, and the next Year after that. His Son* Lewis *took a Pleaſure in telling very odd Stories of Men much above his Pitch, as of* Salmaſius, *in the ſame* Jugulum Cauſæ, *pag.* 106, *and a little before. The Gentleman that undertook to anſwer this Man's* Epiſtola ad Veridæum, *(which* Veridæus *was Dr.* Andrew Rivet*) in Vindication of Biſhop* Hall, *under the Name of* Theophilus Iſcanus, *in a Book intituled,* Philadelphus vapulans, *was hugely put to it, to anſwer that Piece of Father* Paul's *Letter to Monſieur* Leſchaſſier, *and did not know which way to turn himſelf, for want of conſidering the* Hue *of thoſe Times, and knowing rightly what the Father and his Correſpondent were;*

who were both incomparable Scholars, and true Friends to the Primitive Government of the Church, as will appear by James Leſchaſſier's *Works collected by* Goldaſtus, *(in the third Volume of his* Monarchia, *where there are abundance of thoſe curious French Books which are mentioned in theſe* Letters) *and printed all together at* Paris, *in* 1652. *and by the Father's Tracts. But it was a rude and unthankful thing in this* Du-Moulin *to beſpatter this Church as he did, which was ſo kind to his Father, notwithſtanding the Difference of his Principles to hers, and to his Brother* Peter, *a gallant and worthy Man, who was extream ſorry for his Brother's ill Nature and Vehemency againſt the eſtabliſh'd Government of the Nation. There is the leſs to be ſaid of him here, becauſe a modeſt and a very learned Biſhop of this Church has told him his own in due Place, but more eſpecially, becauſe the poor Man became ſenſible of his Heats and Errors before he died, and did heartily retract and repent of his unworthy Reflections upon ſo many good and pious Men, and ſigned this Retractation with his own Hand, a little before his Death, as is publickly atteſted to the World in a Book intituled,* The lively Picture of Lewis du Moulin, *printed in* MDCLXXX. *So much for that Piece of Father* Paul's *Letter, and the Man that did enough to diminiſh his Reputation, by quoting it at that time, and to that Purpoſe.*

The firſt of theſe Letters *of the Father's, in this Tranſlation, was by a Miſtake of the Editor, the ſecond in the Italian Copy. The* CVIIIth Letter *to* Don Baltazar Zuniga *(for the Printer has made a Miſtake in his Name) is in Spaniſh in the Book which I tranſlated, and was not written by Father* Paul, *but by ſome great Prince that imployed him in ſome*

Buſineſs

Buſineſs of great Concernment, as you will ſee by the Contents *of it. The Father got a Copy of it, it may be, ſome way or other, and might ſend that which there is of it, to his Friend, to ſhew him how the Game was playing about the Fort of* Mulheim, *of which there is ſomewhat ſaid by both Parties that were concerned in it, in the* Cancellariæ Anhaltinæ Appendix, Salmenhemii 1624. *pag.* 262. *but the whole Matter is to be inquired of in* Lundorp's Acta publica, *and the other Hiſtorians of* Germany *of that Time, with the Account of* Donawert *made a Popiſh of a Proteſtant City; of which there is ſome Touch in theſe* Letters. *This* Don Balthazar *was a publick Miniſter of State in thoſe times, and cloſely concern'd in making things ready for the Attack that was contriving long before, againſt the* Prince Palatine, *and inveſting the Duke of* Bavaria *with his State, as is clear by divers ſecret* Letters *to him, which are extant in the* Cancellaria Hiſpanica, *pag.* 96, 97, &c. *one of which is in the ſecond Part of the* Cabala, *in Engliſh, at* pag. 110 *of the old Edition. He was a great Stickler for the Roman Cauſe againſt the* Reformation; *and a very noted Perſon amongſt the Scholars of that time, as we ſee by* Lipſius's *Letters to him, and Cardinal* Bentivoglio's *of him. This Letter of his was tranſlated for me by a very worthy Gentleman and a dear Friend, Mr.* Rob. Raworth *Merchant of* London.

I have inſerted a few Notes relating to ſome Paſſages of theſe Letters, *amongſt the Contents of them, which may chance to ſtir you up to inquire more particularly about the Intrigues that were then on foot, for the overthrowing the Intereſts of the Proteſtant Religion; a Project that the Enemies of it never did lay aſide, nor ever will, though that Religion, as Father* Paul

Paul *ſays, is the only good thing in the World; and the Religion that rants and hectors againſt it, has no other ways to ſupport it ſelf by, but ſuch as* Andrea *the converted Moor (that became a Chriſtian by hearing Chriſtian Sermons in* Spain, *and the Grace of God inlightning his Soul by them) ſays the Turkiſh Religion is upheld by, which are* *, 1. *the great Ignorance and Debauchery that is in the World.* 2. *The great Power and Uſe of the Sword: for if the Pope's Power in this World were no more than it is in that which is above, he would quickly find a very great Alteration even in* Rome *it ſelf.* 3. *The great and cheating Premiſes of Paradiſe, that the credulous People of that Religion build upon, from the Quinteſſence of Indulgences, and the Aſſurance of Heaven, for believing as the Church believes, right or wrong.*

I have collected a noble and numerous Company of Teſtimonies concerning the great Piety, Learning, Wiſdom, Integrity and Works of this excellent Perſon Father Paul, *from the Works of King* James, *Biſhop* Coſin, *Biſhop* Barlow, *Sir* Henry Wotton, *Dr.* Crakanthorp, Iſaac Caſaubon, Joſeph Scaliger, Hugo Grotius, John-Gerard Voſſius, Nicol. Rigaltius, Edm. Richerius, Dominicus Baudius, *and Cardinal* Bellarmine *himſelf to bring up the rear, with a very round Character of his Worth; and deſigned to have placed them all in this Volume, with a Note referring to almoſt as many more collected by Sir* Thomas Pope-Blunt, *in his* Cenſura celebriorum Authorum, *and a Caution*

* Opera Chiamata Confuſione della ſetta Machumetana compoſta per Giovan. Andrea già Moro & Alfaequi della città di Granata, &c. Seviglia 1540. fogl. 64, 65, &c.

tion or two concerning what is there ſaid of him; but that I am haſtned by the Preſs, and they will more properly belong to the next Volume of the Father's Life, *&c.*

I believe there are few good and knowing Proteſtants that read theſe Letters, *but what will find their Thoughts warmed and enlivened into divers uſeful Conſiderations, by the reading of them.*

Every Body may ſee thereby, by what little Threads of Intereſt the Government of the World hangs, and how eaſily Nations might be perpetually embroiled againſt each other, if that All-wiſe and All-mighty Power that created it, and upholds it, and keeps thoſe in Order that dwell upon it, were not more careful of them than they are of themſelves. Here we ſee how merciful God hath been to the People of this Nation, in defeating all the ſubtile, and open, and violent Attempts that have, time after time, been made for the Ruine of the bleſſed Religion that is eſtabliſh'd amongſt us, by thoſe very Men that have over-run France, *and many other Kingdoms and States, with their Corruptions, Tricks and Wickedneſſes, and can do no otherwiſe but make uſe of all Diſtempers of times for the promoting of their Intereſt, and will ſtrike in with any Party whatſoever, to break the Peace and Proſperity of a Proteſtant Nation, rather than loſe the Credit of being* Ignatius's true Diſciples, *and forgo the Character they uſe to give of themſelves, when they ſay,* Jeſuita eſt omnis homo.

Father Paul *ſays, in* Letter XCIII. *that he knew that* Henry *the Fourth did uſe all his Skill and Art to ſow Diſtruſts amongſt the Proteſtants, and believed that many things turn'd to their Diſadvantage thereupon; and he ſays that* Spain *gain'd a great Point in making Diviſions amongſt the* Hugonots, *(who were*

were ſo called upon the Occaſion of a Fancy of a Night-Spirit *that walked, they thought, in the City of* Tours, *(where abundance of Proteſtants lived) which they called King* Hugon, *and gave this ſilly Name to a Gate of the City, through which the Proteſtants paſſed, when they went to their own Churches. Concerning which, ſee a good Book, called,* The Catholick Moderator, *printed at* London, 1623, *which gives you this Account of the Nick-name, out of* Paſquier's Reſearches, *lib.* 7. *cap.* 52. *And* Grotius *(as little as he had of a* Hugonot, *any more than in his Chriſtian Name) ſays a great Truth for us all, when once he ſaw the mighty* * *Increaſe of the Pope's Power in* France †, Præcipua Proteſtantibus ſalutis ſuæ fiducia, ex mutuâ conſenſione & fidis inter ſe auxiliis petenda eſt. *And as great a* Trimmer *as that gallant Man once was* Romeward, *yet he was a ſeuere Enemy to the proud and cruel Uſage of Proteſtants in* France *under* Richelieu's *Miniſtry, when he was Ambaſſador there, as is plain by many of his* Letters; *and though he* ‖ *ſaid and wrote divers things like a Papiſt, yet he had more Grace and Wit than to* (a) *die one. Every Body ſees what Diviſions in a Church or State tend to, without being told it by others; and he that hath told us what is to be expected of a* (b) Kingdom divided againſt it ſelf, *gives the People of this Land the Grace*

* Epiſt. *pag.* 232: *col.* 2.

† Epiſt. *pag.* 285.

‖ Vitæ Selectorum, *pag.* 684.

(a) Vide Quiſtorpii Epiſtolam inter Epiſtolas ſingulares Colomeſii, *p.* 374. *or Dr.* Pierce's *Anſwer to Mr.* Baxter's Grotian Religion, *p.* 26.

(b) *St.* Matth. 12. 25.

Grace to lay that Word to Heart in time, that their Children hereafter may never feel the diſmal Effects of their Folly and Improvidence.

And now, Reader, *it is high time to have done. If you find any Good or Profit in this little Pains of mine, as I hope in God you will, I have my Aim, and ſhall be heartily glad at it; and ſo much the more pleaſed, becauſe I think I have done ſo my ſelf. Farewel.*

Sandridge, Feb. 20. 169$\frac{2}{3}$.

THE

THE PREFACE Of the AUTHOR *That publiſhed the* LETTERS *in Italian.*

THE Name of Father *Paul* is ſo renowned all the World over, that there needs no more than juſt mentioning of him, to acquaint any Body with the Summary of his Excellent Qualities and Vertues. He was none of that ſort of Men that have but one Eye in their Heads, to look at what is to come, without conſidering what is preſent; or that which is preſent, without conſidering what is to follow. He was an *Argus* in Knowledg, and a *Briareus* in the common Service of his Country. The Republick of *Venice* never had a Man more affectionate to it than he; nor any more able to ſtand up for the Defence of it than he was; becauſe, it may be, none had ever ſo diſintereſted a Soul (I mean of Church-men) as he had. He never meddled with any thing of State, without taking advice of Divinity along with him,

him, becauſe he was a Divine: nor ever handled Matters of Divinity, without a ſutable regard to thoſe of State, becauſe he was a Stateſman as well as a Divine.

He was a Man that knew very well, that next to Almighty God, his Obedience and Life were to be at his natural Prince's Service; and therefore would never part with this Admirable Doctrine. Thoſe Church-men that think when they come into Prieſtly Functions, they are bound to ſhake Hands with Allegiance to their Prince, are ſtrangely miſtaken; ſince that Debt of Nature is indelible and inextinguiſhable in Man; and no Obligation whatſoever can free him from that Duty.

If all Church-men were bound to obey the Court of *Rome*, contrary to the Obedience and Good of thoſe Princes and Principalities under which they are born, there would be no Soveraignty any where but in the Pope, nor any Prince in the World, but what were his Subject: every Cloiſter would be a Cittadel for *Rome*; every Friar, a Souldier of that Cittadel; and every ſuch Cittadel would be able to hold out againſt moſt Princes.

All Sovereign Rulers ought without doubt to ſecure themſelves from ſuch imminent Dangers as theſe are; excepting thoſe who have no need of ſuch Security, by having Church-men of thoſe Principles which Father *Paul* was of.

I know the Court of *Rome* looks upon all thoſe Men as Hereticks, who don't immediately renounce Obedience to thoſe Princes, from whom that Court, for its particular Ends, and oftentimes upon particular Intereſts of mortal Hatred,

tred, uſes to ſeparate it ſelf: juſt as it fared in this Caſe with Father *Paul*, who was declar'd an Heretick, and perſecuted as ſuch by the Flatterers of Pope *Paul* the Fifth: And why was this? It was for no other Reaſon in the World, but becauſe he, as a true and faithful Subject to the State of *Venice*, was reſolv'd to defend the Rights of his Prince, who was moleſted and embroil'd by the Interdicts of the Court of *Rome*.

The laſt Throbs and Groans of his Life, which may be called the true Accents of his Heart, (his Thoughts and Sentiments of Soul being never ſo livelily declared as then, when he was juſt going to give Account of his Actions to God) are evident Proofs of the Sincerity of his Mind, and the Purity of his Conſcience. He breathed out his Soul in all thoſe Sentiments which are agreeable to a good Chriſtian, and neceſſary for a very good Catholick to declare. He avowed that never any thing that he writ, troubled the Eaſe and Quiet of his Mind; that he had never penn'd any thing that was contrary to the Rules of Catholick Religion; that no Paſſion had miſguided him in his Thoughts or Conceptions; that he had ever been an Enemy to Diſguiſe and Hypocriſy; that he had ſtill written according to the Dictates of his Conſcience; that he had never truſted to the Reports of Men of Ill-will and Diſaffection to *Rome*, as he had been accuſed; and in ſhort, he teſtified his Zeal to the Church, his Reſpect to the Pope, his Obſervance of Rule and Order; and above all, his Love to his Countrey, and his Obligation of Duty to his Prince.

But becauſe the Court of *Rome* admits no o-

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ther Orators into their Theater, but thoſe that can dawb and flatter; and no other Flatterers, but thoſe that can beſtow their *Holy-water* upon the *Vatican*; they were never able to indure with patience, much leſs caſt a kind Eye upon, the Perſon of Father *Paul*, who aim'd at nothing elſe but the Service of God, and the Reformation of Corruptions in the Church: and this is moſt apparent in all his Works; but eſpecially in the Hiſtory of the Council of *Trent*; which is ſo much eſteemed by Prelates of ſound Judgment, and ſo hated by thoſe that, to humour the Court of *Rome*, do proſtitute their Tongues, and foul their Breath in Lies and Calumnies.

The fame of his Worth and Merit, of his incomparable Vertue and Integrity in his Proceedings, was ſo great and ſpreading, that People came to him for Counſel from all parts of the World: and he never declined to communicate freely and plainly to every Body, the Gift that God had beſtowed on him for the ſame purpoſe: And I may well ſay *to every Body*; becauſe thoſe which had known him but once, did afterwards acknowledg, that they could not forbear further Converſation with him, either by Letters or Word of Mouth: ſo frank and liberal was he in his dealings with them.

The Court-Prelates uſed to ſpeak of him with Ambaſſadors and others, as of the wickedeſt Man in the World: yet he ſtill ſmil'd at it, when his Friends told him of it; and made no more of it but juſt thus —— *I muſt needs be what they repreſent me; becauſe I am ſo vaſtly different from them in all things: and if they are the perfect Men, and the greateſt Saints that ever the Sun*

ſhunn'd on; to be ſure I muſt be a great deal worſe Man than they make me to be. Yet he ſtill would intreat his Friends, that they would humbly ask thoſe Prelates to declare for once, what that *Bug-bear* ſort of Wickedneſs was, that they made him ſo infamous for: but they could never get any other ſpecial Accuſation of him out of them, but this; that he was an *Hypocrite*; vailing over *their own Wickedneſs*, by calumniating the Father's *innocent Life* and *good Actions* with a ſcandalous imputation of *Hypocriſy*.

Though the *Father's* Name, as has been ſaid, was ſo celebrated every-where, yet the Proteſtants in *France* were never very forward to have any Correſpondence with him, till they underſtood the ſavage Perſecutions that *Rome* harraſs'd him with; and then they had the curioſity of getting acquainted with this brave Perſon, that was ſuch an Eye-ſore to that Court, which hated and curs'd Them as much. And here Father *Paul*, who knew very well that Vertue is not to be deſpiſed in any Perſon whatſoever; and that no Religion in the World doth forbid human Society, becauſe it is the very firſt eſtabliſhment of our Nature, did willingly imbrace the opportunity of correſponding with them; poſſibly, that ſo he might the better learn the Proceedings of thoſe Men that make the *deſtruction of the Pope's Authority*, one of their *Fundamental Maxims:* pretending hereby to be able to get a view of the very Quinteſſence of all thoſe Differences and Queſtions which daily ſtart up in the Schools, and in private Diſcourſes, about the Impeccability or Infallibility, the Supremacy, Authority and Juriſdiction of

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the Pope; knowing well that the Proteſtants are Men that underſtand all theſe things better than they that do defend them. Not that he needed their Doctrine, as they were Enemies and Opponents; but only that he might not incur, upon his knowledg of the whole between one and t'other, any ill-grounded Cenſure of the Court of *Rome*; he thought it beſt to forbear thoſe Opinions imbraced by the Proteſtants, whilſt he fixed upon the Reformation of Manners of the Clergy of *Rome*.

Monſieur *Gillot*, Counſellor in the Parliament of *Paris*, Meſſieurs *de L'iſle*, *L' Eſchaſſier*, *Servine*, *Richier*, *Bochel* and *Caſaubon*, were the Men of the Proteſtant Party that had the greateſt deſire of correſponding with Father *Paul*. Monſieur *de L'iſle* was the firſt that began a Friendſhip and Acquaintance with him; and he being abundantly ſatisfied of the Goodneſs, Vertue and Sincerity of this good Father; thought himſelf bound to let other Friends of his partake of the benefit of his Acquaintance; and open'd the way to a good part of thoſe forementioned Gentlemen, to correſpond with him: and then every Body was ambitious of making uſe of the opportunity for each others Good; not knowing where to find a greater Advantage at that time, than by acquainting themſelves with a Perſon of that Worth and Value, that had no private Intereſt to look after, and was a Friend to Truth, and a very underſtanding Man in all Matters of Sacred and Prophane Hiſtory.

At this time *Maffeo Barbarino* (who was afterwards Pope, by the Name of *Urban* the Eighth) was Nuncio at *Paris*. He having diſ-

cover'd this Secret of their Correſpondence, as a Prelate that was us'd to the Intrigues of the Court of *Rome*, and one that knew how to employ Spies in other Folks Matters, did all he could *that way* to learn the Myſtery of it: but finding that he could not compaſs his Ends, nor attain to any knowledg of the Particulars which they kept private to themſelves, he wrote to the Pope in general Terms, and aſſured him, that Father *Paul* wrote to, and received Letters from ſome Members of Parliament of the Proteſtant Religion, and many Doctors of the *Sorbon* of good Note; that is, ſuch as defended the lawful ſecular Power, and oppoſed the Uſurpations of *Rome*, and ſtood up for the Liberties of the Gallican Church, to the prejudice of *Rome*.

In ſhort, not being contented to cry him down every-where by poetical and fictitious Inlargements, and rail againſt him as an Heretick, nay as an Arch-Heretick; ſaying that Father *Paul* was a greater Wretch than either *Luther* or *Calvin*; he came at laſt to ſay, that it was neceſſary to get him *made away withal*, to free Chriſt's Church from a Man that was ſuch a deadly Enemy to the Popes: adding further, that the ſaid Father was Caballing with the Proteſtants, to bring *Calvin*'s Reformation, not only into *Italy*, but into the very Heart of *Rome*; and that therefore, if his Holineſs was minded to ſecure the Church, he could do no leſs than get him quickly diſpatch'd, that he might do no further harm.

So blind had Malice made *Barbarino* and the other Court-Prelats, that they got all thoſe, *Catholicks and all*, to be denounced Hereticks of the

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firſt Rate, that either wrote to Father *Paul*, or received Letters from him: pretending by Threats and Terrors, not only to hinder every one from correſponding with him; but further, to deprive a World of People of good Inſtructions, and infinite holy Counſels and Advices to all Princes and People of the World; that they might the freelier bring into Chriſtendom all the Abuſes of Eccleſiaſtical Juriſdiction, which are deſtructive to the Soveraignty of Princes, and the Liberties of their People; wherein Father *Paul* did take ſuch pains to ſtop their Career.

Some Prelats there were in *Rome*, who, hearing the Defence the *Venetian* Ambaſſador, made in favour, not of Father *Paul*'s Perſon, but of his reaſoning in denying the ill Propoſitions of his Adverſaries; and ſhewing them that he was a Man of holy Life and unblamable Converſation, (which they, *good Prelats*, did not know how to deny) made him this Anſwer thereupon; That *'twas all one to them, if he had lived a much leſs godly Life in* Venice, *he ſhould have written a more Roman Hand in the Church; and that 'twas not his way of living, but his way of writing, that the Court made him a Reprobate for.*

A precious Parallel in *good ſooth*, between the Judgment of theſe Prelats of the Court of *Rome*, and the Doctrine of Chriſt and his Holy Apoſtles: a ſpecial Example *verily*, of their agreeableneſs to thoſe; who have left it us a Mark to diſtinguiſh Men by, *To know Mens Faith by their Works*; and to know *a Tree by its Fruits.*

How will theſe Men find any thing blameable in the Fathers Writings, that in the ſpace of

threescore and eleven Years gave no Man occasion to tax him of the least Blemish in his Life, of the least Obscurity in his Words, or of the least addictedness to Swearing? His very Enemies, that studied nothing else but to blacken him, and take away his good Name in the World, when they once heard of his Death, (though it rejoiced their very Hearts to hear it, yet) spoke it out roundly, that the Order of Servites had lost a very good Brother, and the *Venetians* a very Learned Heretick. And there were not wanting some besides, that said further; That if it had not been for his shrewd and scurvy Pen, some Pope or other must have been fain to Canonize him.

A righteous Man is very fitly compared to the Palm-tree; since he grows up and blooms under the pressures of Reproach and Calumny. God doth not suffer it, that those Tyrants, that have the Power of innocent Mens Lives, should have also Power over their Names and Memories: if this should be, human Nature it self, much more Learning and Vertue, would lie under a dismal Disadvantage.

Goodness of Life therefore, and excellence of Learning, were the two Poles that Father *Paul* turn'd upon in *Rome*. As to the first of these, it has been said already, that the worst Enemies he had could find nothing to accuse him of, but *Hypocrisy*: and this proved nothing but a *Lie*, his Enemies themselves being Judges. Concerning his *Learning*; there is no need of saying any thing; because his Writings are abroad in the World, obvious to every Eye: he that has any Learning in him, will be able to know thereby

thereby what a Scholar he was: he that is ignorant, knows he is not able to judg of ſo general a Man as he was. This is certain, that the greateſt Catholicks have commended him, and go on commending him ſtill; and bate me but a few Court-flatterers of *Rome*, and I will ingage that all others ſhall ſpeak well of, and commend him.

Among all the Works of Father *Paul*; his *Letters*, becauſe they were written to Perſons of the Proteſtant Religion, are the greateſt Motives to his Adverſaries, of defaming him for an Heretick: as if human Society were nothing elſe but a Company and Confederacy of Hereſy: and yet in *Rome* it ſelf, the moſt eminent Prelats do converſe, and do Buſineſs with the very Jews, without any tincture of Judaiſm.

For my part I have been aſtoniſh'd to ſee that no Body undertook to get theſe *Letters* printed before; which were collected ſo diligently by diſintereſted and diſpaſſionate Perſons, to no other end but to inform the World of the Actions of this excellent Man, and take off thoſe ill Impreſſions and Influences that his Enemies were poſſeſſed with againſt him, and make due reparation to the happy Memory of ſuch a Churchman; ſince every Body may plainly obſerve that his Correſpondence with Proteſtants went no further than a Converſation about ſome Civil and Hiſtorical Matters, and things of Power and Juriſdiction; there being in it no more oftentimes than exchange of Courteſy and Civility: and the ſubſtance of all ended in moral Conſultations; that is to ſay an inquiry into the way of bringing the Church to a holy Union and Reformation.

Poſſibly there will be thoſe that at the very Period of theſe Letters will be making a whole Volume; and will wiredraw, and turn and wind the Father's Notions and Thoughts this way and that way, according to their own miſinterpreting Fancies and Paſſions, as they are reſolved to like nothing but what does juſt jump with the Intereſts of *Rome*. For my part, I am neither Divine nor Lawyer, and ſo am not able to judg of the ſeveral Matters contain'd in them. I am only an honeſt Printer, and no Judg. I and my Men have been taking pains to bring theſe Letters to Light, and leave the Cenſure of them to your Judgment. I preſent them to you for no other end, but that you may get ſome benefit and inſtruction by them, [and that is your fault, Reader, if you do not].

A TABLE OF THE Moſt conſiderable Matters contained in every Letter.

LEtter I. *Father* Paul *gives an Account of the Wounds given him by ſome that were ſet on work by the Court of* Rome *to kill him. Of the Wars of* Holland *and* Spain, *and divers other brief Particulars.*

Letter II. *He diſcourſes of* Thuanus's *Hiſtory: Of the Peace of the* Low-Countries: *Of the Invaſion of the Kingdom of* Cyprus, *and other Matters of Religion and State.*

Letter III. *He ſpeaks of Deſigns form'd in the Court of* Rome *againſt his Life: Of his great Conſtancy in reſiſting them: Of the State of the Duke of* Savoy: *of the* Low-Countries: *of* England: *of the Spaniards: of a Congregation of the Jeſuits, about their Return to* Venice.

Letter IV. *Of the Intereſts of* Germany *with the Turks, and ſuch other Intrigues.*

Letter V. *Of the temporal Monarchy of* Rome: *Of Father* Paul's *Deſire to ſee Monſieur* de L'iſle: *Of*

Of the General of the Jeſuits, his Authority; and other hiſtorical Matters.

Letter VI. *Of ſome Books of Religion printed in* France: *Of the Troubles of* Germany, *and the Occaſions of them: Of the languiſhing Condition of* Spain, *and the Reaſons of it.*

Letter VII. *Of the Scars of Father* Paul's *Wounds: Of the great Preparations of the Spaniards: Of the Watchfulneſs of the Court of* Rome *upon Books prohibited: Of ſome Theſes in Favour of the Pope's Authority; and a curious Picture of Pope* Paul *the Fifth, in the Front of that Book.*

Letter VIII. *Of ſome Writings about the* Council of Trent: *Of Monſieur* Vieta's *Cypher: Of the Corſairs of* Sicily: *Of the Stirs in* Ireland, *and certain Matters of Religion.*

Letter IX. *Of a pleaſant Book againſt the Jeſuits: Of ſome Buſineſſes of the Grand Signor, and his particular Deſigns: Of the good Underſtanding between the Pope and the State of* Venice.

Letter X. *Of the Maxims of ſome Governours: Of the Arts and Tricks of the Spaniards, and of* Don Pedro di Toledo *in particular; Of the War in* Hungary *and* Bohemia; *and of the Malice of Hypocrites, and who and what they are.*

Letter XI. *Of the Repreſentation of* Rome *under the Figure of a Tower, and who they are that muſt demoliſh it: Of the great Secrecy of the Jeſuits: Of ſome Papiſts turning Proteſtants: Of the King's Pretenſions upon* Spain *and* Rome.

Letter XII. *Of the Baſeneſs and Villanies of the Jeſuits: Of the State of* Germany: *Of the Artifices of the Spaniards: Of the Requeſts of the Caniniſts to the Clergy.*

Letter

Letter XIII. *Of ſome Propoſals made to the French by the Spaniards: Of the Departure of Father* Fulgentio *the Franciſcan, from* Venice *to* Rome: *Of Embaſſies to divers Parts of* Chriſtendom.

Letter XIV. *Concerning ſome curious Diſcourſes in Latin, and other Languages: Of the great Care of the Jeſuits in ſuppreſſing Books which are written againſt them, and their Indeavours to get into* Venice *again.*

Letter XV. *Of Father* Paul's *great Deſire to learn the Secrecies of the Jeſuits: Of Father* Fulgentio's *Actions at* Rome: *Of the Revenge of that Court: Of the Peace of the Spaniards, as prejudicial to* Venice: *Of the new College of Jeſuits erected at* Caſtiglione: *Of the Pretenſions to* Avignon.

Letter XVI. *Of ſome Books of* Controverſy, *printed in* France: *Of the Copies of ſome certain Writings: Of an Aſſault made by ſome* Catchpoles *upon* Colonna's *Houſe: Of Cardinal* Baronius's *Works, and the Election of the King of* Hungary.

Letter XVII. *Of a Franciſcan Friar baniſh'd from* Venice: *Of ſome Churchmen put in Priſon for writing and ſpeaking againſt the Republick in the time of the* Interdict: *Of the Intereſts and Affairs of* England: *Of the Bible tranſlated and printed by Pope* Sixtus Quintus, *his Order in Italian, and what is ſaid of it.* [Concerning which Tranſlation there is a good Account given by *Gregorio Leti*, in his Relations of the Life of that Pope, printed at *Amſterdam* in the Year 1686. *Part* 2. *pag.* 399, *&c.*]

Letter XVIII. *Of the imaginary Cardinalſhip of Poet* Menino: *Of a Perſon burnt in* Paris, *and divers other Curioſities,*

Letter

Letter XIX. *Further Diſcourſe of that Franciſcan that was baniſh'd from* Venice, *with the Reaſons thereof: Of the Archdeacon that turn'd* Cat in Pan, *and ran away to* Rome *after ſome Defence of the Venetian Cauſe: Of ſome new Attempts made againſt Father* Paul's *Life by ſome Churchmen.*

Letter XX. *Of a Book intituled,* De modo agendi, *againſt the Jeſuits: Of the Laws of the Jeſuits concerning Biſhopricks: Of the Cardinal* Peron: *Of the Roman Jealouſy: Of ſome Priſoners at* Rome, *that had been imployed by the great Men there to kill Father* Paul, *and Father* Paul's *Senſe about their Impriſonment: Of new Quarrels and Conteſts ariſing between the Republick and the Pope: Of* Matthias *King of* Hungary.

Letter XXI. *Of the ſevere Juſtice ſhewed to a Perſon at* Paris: *Of the Troubles of* Germany, *and other Particulars.*

Letter XXII. *Of the Proteſtants* Confeſſion of Faith, *liked by Father* Paul: *Of the Rewards and Chaſtiſements given by the Pope and the Venetians to their Friends and Foes: Of the publick Penance injoin'd the Archdeacon: Of ſome Differences amongſt the Swiſſers: Of the Jeſuits Workings in* England.

Letter XXIII. *Of ſome* Briefs *of the Jeſuits, and the Agreement between the Spaniards and them: Of the Pope's Inclination to* Spain: *Of* Paraſius *brought Priſoner from* Ancona *to* Rome: *Of Father* Bitonto's *Death: Of a Law renewed by the* Council of Trent: *Of ſome Squabbles between the See Apoſtolick and the Republick, upon the Account of ſome Preferments: Of ſome lying Accuſations faſtned upon Father* Fulgentio, *as if he were an Heretick.*

Letter

Letter XXIV. *Of the great Duke of* Tuſcany's *Death: Of ſome Prieſts and Friars thrown into Priſon at* Rome: *Of a new French Ambaſſador's coming to* Venice: *Of ſome Bickerings between the Emperor and his Brother: Of* Vignier's *Propoſitions concerning Anti-Chriſt: Of the vaſt Preferments of the Pope's Nephew.*

Letter XXV. *Of the Opinion of* Ignatius *the Founder of the Jeſuits: Of the Pope's vilifying the Holy Scriptures: Of the huge Auditory at Father* Fulgentio's *Preaching, and the way he uſed in it, and the Contrariety of it to the Kidney of the Jeſuits: The Father's Account of the* Pope's Miters, *and* Regna Mundi, [where though the Father ſays he handled all of them in the Pope's Veſtry, and was ſure there was no ſuch Word as *Myſterium* upon any of them; yet it is very likely there had been that Word there upon ſome of them, and that it was either cut out, or the Miter new made; for Monſieur *Francis Breton*, that of a Monk turn'd Proteſtant, and declared himſelf ſo at *Vendoſm*, *Jan.* 28, 1601. ſays that he ſaw that very Word *Myſterium* upon the Pope's Miter, and conſidered it. *See Dr.* Crakanthorp's *Defence of the Church of* England, *againſt the Biſhop of* Spalato, *printed at* London *in* 1625. *at* Page 180. in the Text and Margin.] *Of new Deſigns againſt the Father's Life: Of the Maxims of the Spaniards and Jeſuits to draw the Catholick and Proteſtant Cantons to their Devotions.*

Letter XXVI. *Of ſome Writings of* Vieta [who was firſt the great Duke's Secretary, and then the French King's Cypherer: See *Bibliotheca Thuana*, Part 2. pag. 480.] *Of a miraculous Accident in* France [of which I think *Gaſſendus* gives

ſome

some Account in the Life of *Peiresk*, though there is no Particular of it here specified.] *Of the Tricks of the Jesuits, and their Banishment out of Hungary: Of Father* Fulgentio's *Preaching, and the Romish way of Preaching: Of Designs against* Geneva: *Of Father* Fulgentio's *Piece in Defence of himself.*

Letter XXVII. *Of the Turkish Fleet: Of Plots against the Father, and his despising of them: Of Distrusts between* Rome *and* Venice: *Of the Revolt of* Bohemia: *Of a Jesuit-Confessor to the Queen of* Spain, *that she begg'd with Tears to have, though a dull Fellow: Of the Envy the Court bore him: Of the Troubles about* Cleves, *and Dangers of* Geneva: *Of the rampant Hypocrisy of those times.*

Letter XXVIII. *Of the Interests of* Cleves *and the Court of the* Rota *in* Rome, *and the Venetian Alby-matter transacted there, and the Cowardise of the Monks that belonged to it, that durst not say* their Souls were their own.

Letter XXIX. *Of the Spanish Benefices and their Freedom from Pensions: Of the great Peace of those times: Of the Jesuits Constitutions, and their Craft in concealing them: Of Letters between* Hottoman *and the Father: Of his Worth and Writings: Of the Disgrace of Father* Cotton: *Of the Differences about Religion, whether reconcileable or no: Of the great Account that is made of Judiciary Astrology at* Rome, *and the Baseness and Folly of that Art: Of the Father's looking into the Mysteries and Foundation of it, when he was young, and damning it for a vile Study, when he grew older and wiser, according to the Sense of Holy Scripture, and the Directions of St.* Augustine.

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Letter XXX. *Of bearing with little Imperfections in Religion, provided the Fundamentals are good: Of King* James's *Book ſent to the Republick, and their Acceptance of it: Of Father* Cotton's *kind Word about it, and the Father's wiſe Note thereupon: Of ſome few Miſtakes that Father* Paul *found in the firſt Edition of it, and his Exceptions to ſome things in the ſecond: Of Stirs in* Stiria *and* Carinthia *about* Liberty of Conſcience: *Of all Quarrels concerning in Religion, as all Diſeaſes do in the Plague in Peſtilential times: Of the Diſpoſal of the Venetian Abby.*

Letter XXXI. *Of the Duke of* Savoy's *Refuſal of King* James's *Book, and the great Duke's giving it to his Confeſſor to burn it, and the prohibiting it at* Rome: *Of the Father's Inquiry about the Sovereignty of* Avignon, *and the County of* Vannes, [about which, I think, there is ſomething pertinent to this Queſtion in *Gaſſendus*'s *Life of Peireſk*: and it may be that gallant Man, who knew Father *Paul*, and adviſed with him about Scholar-like Queſtions, (as is ſeen in that Life) was alſo conſulted by him for Reſolution to this Matter, though we hear nothing of any ſuch thing further in that Life, becauſe *Gaſſendus* and *Peireſk* knew how obnoxious the Father was at *Rome*, where they were reſolved to keep their Intereſt; and 'tis a Sign that *Peireſk* did ſo, by the Celebration of his Praiſes there in 40 ſeveral Languages, after he was dead, as is told us by *Gaſſendus*, at the End of his Life, and by *Grotius* in his Epiſt. p. 885. which a Man would wonder at, if he did not know where there is moſt of the Confuſion of *Babel*.]

Letter

Letter XXXII. *Of the Jeſuits getting behind the Curtain, and the Father's Opinion of their Quietneſs: Of the Affairs in* Bohemia, *and the Turks Advantage by the Diviſions of* Chriſtendom: *King* James's *Book refuſed in* Spain *and* Savoy: *Of the Pope's chief Care in getting Money: Of the Roman Court's gaping after the Death of the* Doge, *and their Envy at his Life: Of the Succeſs of the Jeſuits through the keeping cloſe their Laws; their giving out a little bit of them, but ſecuring the worſt Part: The Spaniſh Advances in* Italy, *and the Italian Princes courting the Favour of that King.*

Letter XXXIII. *Of the Modeſty and Gravity of the Spaniards, and the Ends of both: Of the way of ſending Books and Letters to the Father: Of a great Fire at* Conſtantinople: *Of the Perſian Ambaſſador going to* Rome *for the Pope's Bleſſing, and* (which he valued much more) *his Aſſiſtance againſt the* Grand Signor.

Letter XXXIV. *Of the Jeſuits eſtabliſhing an Univerſal Debauchery in the World; their Sermons and Pedantries againſt the Republick: The poor Monks of* Camaldoli *glad that they were alive, and giving up their Title to the Abby at his Holineſs's Demand, without the leaſt Word of Reſiſtance, as became obedient Sons of the Church. Cardinal* Borgheſe *makes a ſhift to get* 5000 *Ducats out of it, though another Man, in Right of the Republick, has the Poſſeſſion of it. Men that will be Slaves, muſt be ſo.* Stiria *and* Carinthia *ſtill indiſpoſed and out of Order, which makes the Romans thoughtful: A general Peace likely to inſue, and the Father's Opinion of the Advantage the Jeſuits would make of it, eſpecially if they could but get* Ignatius *ſainted.*

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Letter XXXV. *Abbot* Cornaro *condemned by the* Council of Ten, *for assaulting a Merchant, and taking away his Wife from him: Some Account of the Father's* History of the Council of Trent.

Letter XXXVI. *Of* Bellarmine's *Book against King* James, *and the Weakness of it: Of his owning that of* Tortus, *and Reflections thereupon: Of the Jesuits in* Bohemia *forbid to make Purchases, and yet required to contribute to the Publick Necessities, and the Arguments used by them to get off: The Abbot of St.* Victor's *silly Book in Defence of the Jesuits: A good Word concerning* Badover: *The Ambassador of the States of* Holland *treated like those of Crowned Heads: The League of* Mentz, *and Indeavour to get the Pope, Emperor, and Spaniard into it.*

Letter XXXVII. *The Jesuits Indeavour for the Divinity-Chair, and the* Sorbon's *Opposition; their Philosophical Offices of applying* Activa passivis; *who they are that are their greatest Friends: The Spaniards Design upon* Cleves: *The Prince of* Conde's *withdrawing: A Turkish Ambassador highly abused at* Vienna: *The sending the Captive King of* Fez *to* Milan. Thuanus's *History prohibited at* Rome.

Letter XXXVIII. *The Duke of* Savoy's *Intrigues: The Death of the Pope's youngest Brother, which did greatly afflict him: Of the Uncertainties of the State of* Germany.

Letter XXXIX. *The Jesuits private Doings in* France, *and their old Craft in that Kingdom: Why they make no Attempt to get into* Venice *again: The Father's shrewd Judgment about that Point: No more Deserters at* Venice: *The French Ambassador's Difficulty about the way of treating the Dutch*

one, and upon what Nicety; the *Engliſh Courteſy to him:* Charles Perkinſon's *Book*, De modo agendi, *not printed:* *The States of* Chriſtendom: *A Jeſuit's Demands of ſafe Conduct into* England: *A Catalogue of good Books ſent the Father; his Memoirs of the* Council of Trent, *and Deſign of ſending them into* France.

Letter XL. *The Importunity of the Jeſuits for the Profeſſor's Chair of Divinity: Father* Gontier *only rattled a little for a Miſcarriage* [of whom ſee *Anti-coton*, p. 45, &c.] *Marſhal* Dornan's *Death, his Commendation:* France *embroiled by the Jeſuits:* Thuanus's *Works the more ſought for, the more they are prohibited: The Arreſt againſt* Chaſtel *therein concerned: The State of* Holland: *Much Money ſent to* Germany: *Of the Turks and Hungarians:* Fulgentio *the Franciſcan, that ran away from* Venice *to the Pope, clapp'd up by the Pope's Order.*

Letter XLI. *Of the Father's Cypher, and the Neceſſity of it, by reaſon of his back-Friends; his Thoughts about the Affairs of* Germany *and* Savoy: *The Jeſuits Dangers in* Conſtantinople: *Thanks for Monſieur* del Iſle's *Diſcourſes and News: Receipt of a Book upon the* Apocalyps [which ſeems to be *Brightman's*, of *Francfort* Edition, 1609.]

Letter XLII. *God's counter-ordering of things to Mens Deſigns: The Diſpoſition of the Princes of* Germany: *Cardinal* Delphino *come to* Venice, *and why. No Talk of new Laws of keeping out the Jeſuits from* Venice, *becauſe they weaken the old ones: Their Attempt to get into the State of* Urbin: *The Father's Opinion of the Prince of* Conde: *The Condition of* Fulgentio *and* Marc-Antony, *two Turn-coats.*

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Letter XLIII. *The frequent Iſſue of great Preparations: The Spaniards Skill in Government: The Duke of* Savoy's *Inclinations: The French King's Wiſdom in making* Bouillon *General againſt the Germans: The Diets of* Hall *and* Mentz: *The Pope's Concernment therein: The Duke of* Saxony's *Intereſt, to which Party inclined uncertain: The Jeſuits Negligence; their Forbearance to offer for a Return to* Venice, *and why: How they would carry themſelves in a War between* France *and* Spain: *The Death of Monſieur* di Freſnes.

Letter XLIV. *The Venetian Ambaſſador's Journey to* Loretto: *Of the Father's Cypher: The State of* Germany: *A Meeting of Princes at* Prague: *The Duke of* Saxony's *Abſence from it, and the Iſſue thereof: Affairs of* Italy, *from whence the War is kept off by divers Slights and Arts: The Papiſts prevailing in* Venice, *and the Reaſon of it:* Rome *and* Spain *all one: The way to keep in with the Venetians: The Effects of a Letter intercepted: This makes the Father wary, as touching his* Hiſtory of the Council: Menino *plays the Raſcal: What the Father could do, if there were but War in* Italy: *The Pope urges* Poland *to diſquiet* Brandenburgh.

Letter XLV. *Of the Prince of* Conde's *Journey and Actions: The Jeſuits Affections towards him: The Pope's Legates to* France *and* Spain; *his Money ſent to* Naples *to buy Eſtates:* Deſdiguiers's *keeping a Wench, and yet not going to* Maſs: *The new Teleſcopes, and the Diſcoveries by them.*

Letter XLVI. *The Character of the Venetian Ambaſſador that goes to* France: *What Deſign fruſtrated by the Death of* Henry *the* IVth: *What Princes have done brave things: The Diſguſts between the Emperor and his Brother:* Vigniers's *The-*

ater of Antichriſt: De modo agendi, *brought by Sir* Henry Wotton: *The Father's Thoughts who had a Hand in the French King's Marriage: News of Friar* Fulgentio.

Letter XLVII. *The Union of the French Nobility after the Death of* Henry *the* IVth: *The Dangers of their falling out, eſpecially if the Jeſuits can get into their Counſels: The Good of* France *and* Rome, *two ſeveral things: The Queen's Superſtition: The Dulneſs of the Spaniards, and the Briskneſs of the French: What the Father thinks of the Pope's kind Promiſes to* France *in this Conjuncture: The Prince of* Conde *in* Flanders: Ravaillac *put to Death, without ſufficient ſifting of him who ſet him a-work: The Count of* Fuente's *Buſtle, after the French King's Death: Conjectures why: Stirs in the Cantons: The Father's Care how to keep on the Correſpondence: Miſchiefs of the intercepted Letter, which made the Father watchful.*

Letter XLVIII. *Care of ſafe Conveyance of Letters: Signor* Barbarigo's *Character:* De modo agendi *not compleated; 'tis a curious Piece: Advice about* Caſtrine, *that nothing be communicated to him that concerns Monſieur* Groſlot: *Father* Fulgentio *the Deſerter, how uſed at* Rome *for his Love to the Pope: An Account how the Inquiſition dealt with him; their Charges, and his Anſwers; he was delivered over to the Governour of* Rome, *and then hang'd and burnt: The Affairs of* France: *The Effects of the King's Minority: The Deſign of* Spain *with* France: *The French Queen fond of Friars and Jeſuits: The Jeſuits loſe nothing by their Abſence from* Venice: *The Hugonots and their Deſigns commended.*

Letter XLIX. *The Riddle of Agreement between* Conde *and* Guiſe: Lorrain's *Condition, and* Vaudemont's

demont's *Example*: *The great Mens Ambition and Quarrels in* France: *Quietneſs makes for the People, and Diſturbances for great Men*: Thuanus's *Integrity*: Conchine's *Deſigns* [of whom ſee *Rigaltius* in the Life of *Petrus Puteanus*, in Dr. *Bates*'s *Vitæ Selectorum*, pag. 661.] *and his Character*: *The Siege of* Gulick: *The Outſide of the Affairs of* Italy: *The Spaniſh Forces in the Dutchy of* Milan: *Feuds and Duels*: *Who to ſucceed upon* Fuente's *Death in the Government of* Milan: *The Duke of* Savoy's *Son going into* Spain *upon* Bovillon's *Advice*: *The Pope afraid of War in* Italy: *The Pope not pleaſed at the Birth of the Duke of* Parma's *Son, and why*: *Thoughts about the War that* Henry *the* IVth *intended*: *Military Preparations in* Italy: *Venetian Courage abated*.

Letter L. *Ambaſſador* Barbarigo's *Commendation reinforced*: *The ill Will of* Rome *to* Venice: *What would come of it, if there ſhould be a War between them*: *Cardinal* Bellarmine's *Book of the Pope's* Power over Princes; *the Pretence of it, and the real Aim of it*: *The ſtrange things that the Cardinal ſays in it, and the Confidence he uſes therein*: *How he came to think of Writing that Book*: *The Jeſuits Pranks with the Bailiffs of* Rome, *and the Chowſe put upon them by the Chamber of* Rome, *about a great Eſtate of a Biſhop left in Legacy to them*: *Their Sawcineſs in* France: *The Harlot's Tricks with the Republick*: *The Myſteries of the Jeſuits*: *The reſt of* de modo agendi *ſought for*: *A Copy of* Richeome's Apology for the Jeſuits, *deſired not in Latin but French*: [Part of the meaning of which Requeſt appears to be this: The Divines at *Venice* had quoted a Paſſage out of the Latin Tranſlation of that *Apology*, by *Andrew*

Valadevo, a Jeſuit, as it was printed at *Lyons*, 1606. ſhewing that Church-men ought to be obedient to ſecular Powers, not only *quoad vim directivam*; but alſo *quoad vim coactivam*, &c. the Words being thus, *Chap.* 34. *Noſtra Diſciplina, Henrice, haud eſt hic alia, quam quod ego ſæpe monui*, and ſo on to——*Francorum Eccleſia videmus*; proving by this Conceſſion of the Jeſuit, that Churchmen were liable to the Puniſhment of ſecular Laws in caſe of Crimes cognizable thereby, as much as other Men. When the Divines had made Uſe of this Allegation in their Treatiſe about the Interdict; out comes the angry Cardinal *Bellarmine* with his Anſwer to them, and charges them, that they had abuſed good Father *Richeome* by a falſe Citation of him, and cunningly ſhifts off the Streſs of the Allegation, by recurring to another Place, where ſome like things were ſaid, which they tell him of afterwards handſomly and genteely. This Paſſage made the Father (who had a Hand in that Treatiſe) very loth to truſt a Jeſuit's Tranſlation of a Jeſuit's Book; and therefore he had a Mind to ſee the true Original as it was writ in French. All this is largely ſet down in Father *Fulgentio*'s Book, with this Title, *Confirmazione delle Conſiderazioni di Maeſtro Paolo, Ven.* 1606. *pag.* 308. *See* Richier Hiſt. Concil. lib. 4. p. 84. Edit. 1681.] *Concerning the* Chamber of Meditations, *full of horrible and frightful Devils painted, to bring up young Men to deſperate Attempts, by the Sight and Contempt of all thoſe hideous Shapes: The Italians not fit for ſuch Contemplations and Reſolutions: Who are the Jeſuits beſt Cuſtomers: The Duke of* Feria; *the* Germans; *the* Hugonots, *bound to take heed of themſelves*,

ſelves, becauſe the Jeſuits watch for their Deſtruction: Their Aſſembly wiſhed for, and the Concernment of it: Of Fulgentio's *Abjuration:* Bellarmine's *Book forbid rigorouſly, and the Reaſons why.*

Letter LI. *Not yet God's time of being freed from the Pope's Yoke in* Germany *and* France: *Fears of lenguing in* France: *Venetian Zeal, how abated, and how to be reſtored: The Miſchiefs of the Jeſuits: The Power of Flattery: No Advocate for the Univerſity of* Paris *to be gotten, unleſs commanded: What this means: The Jeſuits Wiles by Promiſes and Equivocations, and ſmooth Carriage: What* France *is to look for upon this Account: The Father's Commendation of French Proteſtants; he got at laſt a Copy of the* Jeſuits Conſtitutions: *What they make them to be: They all conſpired to make* France *their own: A Miracle of* Ignatius: *Atheiſts and Jeſuits dear Friends: Directions about the Cypher: The Proteſtants in* France *bound to look well to themſelves for divers and ſundry Reaſons: What the Jeſuits would do to the Devil himſelf, if he would be of their Mind.*

Letter LII. *The Queen of* France, Conchine *and the Jeſuits, how kind to the Proteſtants: The Bravery and Wiſdom of Count* Maurice: *The old Meaſures of* Philip *the Second: The Father finds fault with the Terms of* Offenſive *and* Defenſive *League between* England *and* France: *Peace between the Emperor and his Brothers.*

Letter LIII. Eſpernon's *going to* Rome *a ſuſpicious Matter: Rumours and Jealouſies of great Men, Signs of what:* Thuanus *commended for a good Catholick: The Suit of the Univerſity of* Paris: *Inclinations of* Savoy: *Condition of* Venice: *The Spaniard gets* Correggio: Caſtiglione's *Eſtate offer'd*

to be ſold him: The Pope gives his Nephew the rich Preferment of Bologna: *The ill Condition of* Germany: *The League Eccleſiaſtick very buſy.*

Letter LIV. *The Property of Truth: The good Memory of the Jeſuits: The Queen of* France *not willing to know how her Husband came to be killed: Seeds of Troubles in* Germany: *The Affairs of* Italy: *The Pope's Friends thrive at* Venice.

Letter LV. *The Duke of* Feria's *good Will: The Jeſuits were Saints before* Aquaviva's *time, in Compariſon of now; they brag of getting* Conſtantinople, *being reſolved to catch a Turk or a Tartar: What they do in their Congregations; how manifold their Decrees: Their way of calling Congregations: The Parts of their Conſtitutions: The Anſwer of the Provincial of* Germany *to the Griſons Queſtion; what they had been doing at their Congregation; and the Father's Senſe of it: The Difficulty of knowing their Cabals, and what they do to one that betrays them: A fine thing if the Parliament of* Paris *would make them ſhew their Conſtitutions:* Bellarmine's *Book,* The Ace of Trumps: *A new Ambaſſador from* England, *Sir* Dudly Carleton: *The Archdeacon of* Venice, *how uſed: Books ſeized on by the Germans.*

Letter LVI. *The* Paris-Arreſt *againſt* Bellarmine's *Book: The Joy of* Italy *upon disbanding the* Milan *Army: An Account of things in* Germany: *The Contribution of the Pope to the Catholick League: The Particulars of the Archdeacon's Death.*

Letter LVII. *Affairs of* Italy: *Diſcourſes in* France *againſt the Jeſuits: The new Venetian Ambaſſador not to be truſted.*

Letter LVIII. *Advice to Monſieur* Groſlot: Bellarmine's *Book diſperſed in the Pope's Eſtate more*

than

than any where: The King of Spain's *Edict against* Baronius's *Book of the Monarchy of Sicily; that Book prohibited at* Naples *long before: The Edict sent to the Inquisition, as the Author would have been, if they durst: Du Vigniers Book: The Jesuits Defence against* Anti-Coton *sent up and down in divers Dresses: The Pope's Answer to the Duke of* Savoy, *about his meddling with* Geneva: *His great Hopes of* Germany: *The Pope and the Jesuits contriving a War in* France: *A Frenchman taken in* Rome *in Jesuits Habit, and examined closely:* Savoy's *Tax upon his People.*

Letter LIX. *The Necessity of* France *providing against the Jesuits: The Edict against* Baronius's *Book; a Censure of all his Annals: The Duke of* Savoy's *Bustle: The Constable of* Castile's *Salary lessen'd: Strange that the Jesuits who made the Broils in* Germany, *set it on fire, and then ran away by the Light of it: The Archdeacon of* Roan's *Apology for the Jesuits, a cunning thing: Whether the young King of* France *knew himself to be so.*

Letter LX. *The Father's Cypher inlarged: The Fruit of a dangerous Controversy in* France: Barbarigo's *Character still improved: Something at* Venice *designing against the Jesuits: The* Vice-Roy *of* Naples *threatens the Jesuits, and this afflicts their General: The Court of* Rome *nettled at the Edict against* Baronius: *The Jesuits fine Farce at* Rome.

Letter LXI. *Monsieur* Castrine's *Fall: His going to* Ferrara *dangerous: The Weakness of the* Sorbon *Censure: The Reason of* du Moulin's *Delay in defending his* Anti-Coton: *Friar* Gomeranda, *instead of being whipp'd, made Master of the Apostolical Palace* [a very fine Exchange;] *an Account of his Learning: A thing that the* Sorbon *might be*

well

well imployed about: The Edict of the King of Spain *against* Baronius, *a Cenſure of him and his Manners too: The Reaſon why it came out no ſooner: Monſieur* Leſchaſſier's *Commendation, and Monſieur* Gillot's, *two brave and learned Lawyers:* Rome's *Complaint againſt the Edict at* Madrid: *The Anſwer return'd to it: It was too hot for the Inquiſition to meddle with: Wiſdom and Folly tack'd together by the Tails: The Preſident* Harlay's *turning Papiſt, a very great Evil:* Verdun *a Friend to the Jeſuits: The* Monſieur *in Jeſuits Habit, that was clapp'd up at* Rome, *not heard of afterwards: The Father's Wiſhes for good Succeſs from the Proteſtant Synod: Cautions to be uſed in the new Cypher.*

Letter LXII. *The Spaniards begin to look about them, as to temporal Power: The Scuffle that happned in* England *with the Duke of* Savoy's *Ambaſſador: The great Dutcheſs her Confeſſor's Book againſt King* James, *a very ſenſeleſs thing, not worthy of an Anſwer: The German Princes ingaged in a dangerous Reſolution:* Spain *puniſhes the Dean of* Saragoſa, *and gets a good Lump of Roman Money:* Bellarmine's *Book ſtill cenſured in* France, *whoſe Ambaſſador tells the Romans, that the Parliament is* the Foundation of the Kingdom: *The Jeſuits a Kennel of Foxes.*

Letter LXIII. *The Jeſuits more to be feared in* France, *than the Pope and the Spaniard too:* Venice *is in their Eye: A Proteſtant ventures to ſeize upon a City in* France: *The Boldneſs of Preachers againſt the Government, and the way to redreſs it: The* Florentines *as cunning as they are, yet not wiſe enough to trapan the* Venetians *by any of their ſilly Books: Cardinal* Doria's *Name to the Edict againſt* Baronius: *Falſe News from* Prague, *about*

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the Arms in the Jeſuits College; but true News, that they were preſerved by the Proteſtants in the Siege of that City: Diſputes between the Pope and Venetians about Ceneda.

Letter LXIV. *Defence of* Anti-Coton *much deſired: Imputation of the French King's Death to the Proteſtants: Stories of the Duke of* Savoy's *Death: Confuſions in* Germany: Rome *cares not for that, nor the Jeſuits neither: Italian Eaſe and Sloth: Cardinal* Cajetano's *Pranks at Dice and Women: The Miſchief of believing* Rome *to be a Holy City.*

Letter LXV. *Father* Gontier *the Jeſuit ſent away by Preſident* Harlay: *The Jeſuits the Supporters of Popery: News from* Germany: *A Fund making there for an* Eccleſiaſtick War: Donawert [of which ſee the *Cancellaria Hiſpanica:*] *The Reaſon of the Leagues in* Germany: Italy *barren of News, except of Feaſtings and Junketings: The Pope would get* Ceneda *from the Venetians, if he knew how: Diſputes in* France *not approved by the Pope: Advice of getting the Proteſtants to ſtrike in with the Papiſts in the Point of Loyalty to Kings: The beſt Work in the World is, to bring the Jeſuits into Diſcredit: the Conſequences of ſuch a Work.*

Letter LXVI. *Duke of* Savoy's *Forces: Various Appearances of the German Affairs: The Duke of* Saxony's *Death: The quiet Concluſion of the Proteſtant Synod: The Pope's cunning Managements with* Venice: *The Jeſuits Succeſs in* India.

Letter LXVII. *Fears of* du Moulin's *tacking about* [ſo that it ſeems Father *Paul* was as much afraid of his Change of Religion, as he was of *Iſaac Caſaubon*'s.] *Diets and Agreements in* Germany *come to nothing: The King of* Spain's *Son made a Prieſt: Monſieur* Breve's *Remark upon it:*

What

What a fine thing it would be, to have three Popes all at once [which is no News:] Spain *ſtands up for it ſelf againſt the Nuncio's Auditor:* Geneva *warned to look to it ſelf:* Three *great Men knew each other's Minds:* Matthias's *Inclination and Confident:* Remarkable *News from Cardinal* Joyeuſe's *Palace in* Rome.

Letter LXVIII. Spain *thinks of its Liberty:* What likely *to come of his Son's being made a Churchman:* The Jeſuits *expelled out of* Aix la Chapelle: The Duke *of* Parma *impriſons many of his beſt Subjects for Conſpiracy.*

Letter LXIX. *The Venetian Ambaſſador at* Paris *repreſents things ill on the Proteſtants Side:* Many *Cardinals made out of due time:* The Spaniſh *Nuncio made a Cardinal, but the French not:* All *the new Cardinals of the Spaniſh Faction:* The Venetian *Prelates make a ſhift to keep up, by an odd way, but get nothing:* Spaniſh *Reſolutions reſented at* Rome: *How the Trick of Penſions got footing in* Spain, *and how retrench'd:* Other *Courſes there taken to meet with Abuſes:* The Venetians *chaſtiſe the Biſhop of* Padua's *Vicar, and the Monks of that City.*

Letter LXX. The Spaniards *get* Saſſel: The *Convenience of that Place for their Purpoſe:* The Italian Princes *grumble at it:* The Vice-Roy *of* Sicily *hangs up a Prieſt for a Crime:* The Archbiſhop [of *Palermo*] *excommunicates the Vice-Roy:* The Vice-Roy *ſets up a pair of Gallows at his Palace-door:* This *complained of at* Rome; *but too hot a Point to touch there:* Divers *Books out againſt* Bellarmine *at* Paris: The Engliſh *Writers againſt him commended:* They *to be anſwered by ſome Jeſuits nearer* London *than* Rome: Caſtelvetro [who I think

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was the Man that got *Eraſtus*'s Book againſt *Beza*, printed at *London*, under the Maſk of *Reſclaw*, having married his Widow. See *Beza*'s Preface in anſwer to it] *chapp'd up in the Inquiſition at* Venice, *but preſently got out again by the Inſtance of Sir* Dudly Carleton *with the Senate, without any Notice taken of the Court of Inquiſition: How great a Point this was: New Correſpondence.*

Letter LXXI. Anti-Coton *ſtill expected: King* James *did not do all he might for ſuppreſſing Popery, having more effectual Weapons in his Power than his Pen:* Ceneda *ſafe for the Venetians, becauſe they had Poſſeſſion of it: Money of more Concernment to the Pope, than meddling with the Impriſonment of Friars: Huge Joy amongſt the Jeſuits for good News out of* France: *The poor Reformation of* Germany: *From whence the Reformation of* Italy *muſt come: No Books to be ſent Father* Paul, *but very good ones.*

Letter LXXII. *The Buſineſs of* Saſſello *ſticks in the* Genoeſes *Stomach: An Uproar there about it: The Spaniſh Ambaſſador at* Genoa *in Danger for it: The* Genoeſes *Arm: That Ambaſſador's Secretary affronted at* Turin: *Some Thoughts how the Affront came to be contrived: A Venetian Abbot required by the Nuncio to be tortur'd, but denied: News from* Germany.

Letter LXXIII. *Strange Ambaſſadors ſent to* Rome *from* Venice: *The Spaniards fortify* La Ciſterna, *which troubles ſome Neighbours.*

Letter LXXIV. Badover *ſent of an Errand to* Venice: *the Father ſmelt him out preſently: No* Capucins *in* Savoy *but thoſe of the right Breed: The Father knew whom he might truſt, and did not want Friends amongſt thoſe who were pitch'd upon for Embaſſies:*

baſſies: A Book of my Lord Mornay's, *and the Father's Judgment of it.*

Letter LXXV. *Monſieur* Servine's Remonſtrance: *What ſome Men make nothing of, and what they make Hereſy of: The* Sorbon *quite another thing than what it was formerly, being now all be-jeſuited* [as *Grotius* alſo hints in one of his Letters, *pag.* 446. who ſhews afterwards, *pag.* 952. what a huge Mind the Jeſuits had to be admitted Partners in the Faculty of *Paris.*] *The Spaniſh Fleet ſhatter'd upon the Coaſt of* Africa: *Four Requeſts of the Spaniards to the Pope: The Abbot of* Bois *trapann'd, and why: His Deſtiny read.*

Letter LXXVI. *The ſaid Abbot cheated at* Siena *with a ſafe Conduct, which they ſaid, ſignified nothing to the* Inquiſition; *and ſo they (according to the Father's Opinion of the Matter) muſs'd him up in* Campo di Fiore: *Who it was that had a Hand in his Death: The Marriage of the young French King: Who the Father blames for it: The Cardinal* Joyeuſe *luſty and well again, by a good Sign and Token: A new Palace making for him near* Veletri [which is one of the fineſt Buildings between *Rome* and *Naples.*] *The Turn of things upon* Matthias's *Marriage: Why the* Sorbon-*Cenſure about the canonizing of* Ignatius *was not publiſhed, as well as that againſt the Lord* Mornay's *Myſtery: The Spaniſh Ambaſſador at* Paris *burns* Bellarmine's *Book about the Pope's Power, and why:* Coeffeteau, *a Man of ſome good Principles:* Caſtrine's *Misfortune* [but he is not hang'd yet:] *The Sorbon and Univerſity, when they will oppoſe the Jeſuits.*

Letter LXXVII. *Pope* Paul *changes his Miniſters:* Borgheſe *made his Secretary: The Duke of* Savoy's *Ambaſſadors in* Spain *likely to be ſent home with*

with a Flea in their Ears: Spaniſh Ambaſſador at Venice: *Of whom the Father deſires ſome little Notice.*

Letter LXXVIII. *Union of the Proteſtants in* France; *The Spaniſh Match how concerned with them; The Duke of* Orleans's *Death, and the Conſequences of it: The Prince of* Conde's *Condition; Sermons about the Sainting of* Ignatius: *What paſſed at* Sevil *upon that Point, in a Book printed, which Father* Paul *highly valued;* Charles Borromeo *alſo entred into the Almanack for a moſt out-doing Saint: One of* Lucca *put to Death for Religion, or ſomewhat worſe: The Father has an Eye upon* Badover: *The Spaniards Actions like their Gate: The Crotchets of* Savoy.

Letter LXXIX. *Jeſuits providing for a Congregation: A Gueſs at their Buſineſs; The Pleadings againſt the Jeſuits for the Univerſity of* Paris: *The* Sorbon-Cenſure *upon three Speeches, and a Wiſh that they would never do worſe:* Soliers's *Reply to their Cenſure very ſawcy: The Jeſuits venture hard againſt the Gallican Liberties, which fare the worſe, becauſe they that are moſt concerned in them, do not underſtand them.*

Letter LXXX. *Spiritual Goſſips at* Venice *that were bringing up the old* Portugal *Tricks of Raptures and ſweating Blood: A fair Triat of Skill with the Jeſuits, who ſhould be the beſt Men in the Univerſity of* Paris: *The Speeches on both Sides deſirable.*

Letter LXXXI. *The different Shapes that the Univerſity-Quarrel was repreſented in: No ſmall Matter that the Jeſuits were ſo openly expoſed: The demoliſhing of the* Burgo *in* Breſcia, *a perfect Riddle: The Prudence of the Proteſtants: The Emperor's Death; The Pope's Thoughts hereat: The Abbot of*

Bois's

Bois's *Death misrepresented by those that ought to be ashamed of it*: Castrine's *Letters intercepted, that the Father sent him; but they were not sent back to* Venice; *or if they had been, it would have signified nothing to his Disreputation there; however the Father has done writing to him, and resolves to have no Familiarity with French Ambassadors*: Gussoni's *Character*: *Cautions about him*: *The Death of the brave* John Marsilio, *that stood stoutly to his Principles, and defied the Pope's Anger and Temptations*: *What it is that kept many Men from turning Protestants.*

Letter LXXXII. *Who likely to be chosen Emperor*: *What was got by the Death of* Henry *the* IVth: Martilliers's *Pleadings against the Jesuits*: *Monsieur* Servine's *also*: *A great Stir* (*about* Richiers's *Book*, De Ecclesiastica & Politica Potestate) *suppressed by the Parliament*: *High time to stand up for Kings against the Pope*: *What the* Sorbon *might do*: *What the Jesuits do do*: France *begins to consider the* Directorium Inquisitorum [and so did learned *Isaac Casaubon* too, who in his Letters, at *pag.* 801, of the *Hague* Edition, *An. Dom.* 1638. has these Words about it; *Ego cæde magni Mæcenatis mei ita sum irritatus in illud* μυστηριον ἀδικιας, *ut Partem maximam Pietatis putem, Veritatem in hoc Articulo profiteri. Si vis scire causam cædis Regiæ, lege Directorium Inquisitionis, qua parte agitur de Suppliciis Regum. Ab illo Fonte ea cædes certò scio.* So did *Richerius* in his Apology for *John Gerson*, printed at *Leyden*, *An. Dom.* 1676. *pag.* 15, & 187. And as to the Age wherein the Author of that *Directorium* lived, who was *Nic. Eymericus*; there is a gross Mistake in *Filesacus*, a *Sorbon*-Doctor, who says that he lived in 1508.

(for

(for ſo we muſt conclude from what he tells us, *pag.* 780 of his *Opera varia*, printed at *Paris*, *An. Dom.* 1621. in his Diſcourſe *De idololatria magica*, which he ſays he wrote in 1608. at *page* 760.) whereas they that give an Account of him, place the time of his Death about 1393. according to the Note in this Epiſtle. See *Oudini Supplementum*, pag. 666, *&c.* And therefore the time that he wrote this pernicious Book in, (which *Oudin* was ſo ſilly as to call a uſeful Volume for the Church) was when Popes took the whole Church for no more than a great School, and Kings for no more than the uppermoſt Scholars of every Form, and the Emperor to be Captain of the School, and themſelves to be Maſters of that School, with a ſwinging Rod at Command, to chaſtiſe either the Captain of the School, or any of the Heads of Forms, for not minding their Leſſons that the Maſter had ſet them: Till Emperors and Kings made theſe Maſters know, that they were not what they took themſelves to be, but mere Pedants and Whippſters that abuſed their Power into down-right Tyranny and Uſurpation.] *What Nations have ſuffered by that Book: The Caſe of the French Proteſtants, by having ſo many Heads: Thoughts of the Engliſh and Spaniſh Match, and the End that* Spain *purſued in it: Father* Paul's *Thoughts about the Hiſtory of Pope* Joan: *The Succeſſion of Popes proved to be interrupted by other Inſtances.*

Letter LXXXIII. *The Effects of the Tumult about* Richer's *Book: Monſieur* Servine's *Freedom againſt the Jeſuits likely to coſt him his Place at Court: The Queen's Uſage of the Proteſtants; and the Quarrels of great Men.*

Letter LXXXIV. *Some fine Writing ſent from* Venice, *that is worth knowing: A Quarrel between Cardinal* Cajetano *and a Gentleman of the Houſe of* Rangone, *about providing againſt a Scarcity of Bread.*

Letter LXXXV. *Directions about a new Correſpondence: The Character of* Guſſoni.

Letter LXXXVI. *Some Plotting at Cardinal* Peron's *Houſe: The Noiſe about* Richiers's *Book, and the Good of it, if the Parliament would but interpoſe: No Jeſuits talk'd of in the Affairs of* Germany: *The Reaſon of which to be expected afterward: What a fine thing it would be to ſee the Emperor and the Pope parted. The Pope's Incroachments upon the Emperor:* Soliers's *Apology about to be ſuppreſſed for the Fooliſhneſs of it: Monſieur* Servine's *Speech: The Pope's Indeavours of uniting the Houſe of* Auſtria: *His requiring the Court-Biſhops to go and reſide upon their Seats: His Nephew ſhews him a Trick for that, but he ſhews a worſe Trick to him that took his Biſhoprick off his Hands: Cardinal* Borromeo's *Edict againſt Commerce with Griſons and Swiſſers; but the Magiſtrates command the contrary.*

Letter LXXXVII. *The Jeſuits remember the Venetians* (not in their Prayers, but) *in their Sermons, and in ill Offices at* Conſtantinople: *The ſweetning Proceedings at* Paris, *a Sign of what: Of an Appeal about* Richiers's *Book; and if that ſhould be hindred, he ought to defend it* [which he did in his Demonſtration of it.] *The Diviſions amongſt Proteſtants in* France: *The beſt way to heal them:*

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Caſaubon *writing againſt* Baronius: Du-Vall's *Book againſt* Richiers, *a very idle one. What* Germany *wants to get it an heat: King* James's *Power therein. The Judgment of Father* Paul *concerning* Caſaubon's *Book againſt* Peron.

Letter LXXXVIII. *Some things concerning* England, *and a Proclamation of Pardon of Popiſh Prieſts: The Acts of* Richiers's *Appeal ſent the Father by Monſieur* L'Eſchaſſier, [theſe are not yet publiſhed with his other Pieces:] *Sir* Henry Wotton's *Embaſſy to* Turin; *his Entertainment there: Conjectures about his Buſineſs. King* James *might do ſome Good abroad if he would. Good, if the League between* Venice *and the* Griſons *go on; and theſe ſhould demand Liberty of Religion there.*

Letter LXXXIX. Cujacius's *Book upon the Canon-Law received: Sir* Henry Wotton's *Buſineſs at* Turin: *The Tricks of* Rome: *The Danger of the Diſcord amongſt Proteſtants in* France: *Father* Paul *ſaw what theſe things would come to, and what was contriving in* Holland *upon the ſame Diſputes;* [and how finely the Papiſts improved thoſe Diſputes in *England*, and to what purpoſe, appears by a Book with this Title, *An Apology of Engliſh Arminianiſm*, by *O. N.* once of *Oxford*, *Permiſſu Superiorum*, 1634. and it was not for nothing that the French King, who found the Sweetneſs of thoſe Quarrels in his own Country, had a Mind to let *Holland* have ſome Part of the Diverſion, as appears by the 196*th* Letter in *Camden*'s Epiſtles.] *The greateſt of the Spaniſh Intrigues in* France, *was to get the Hugonots divided. The Spaniſh Ambaſſador commanded in Poſt-*

haſte to Rome, *to aſſiſt at the Choice of two Generals,* [*neither of Horſe nor Foot, but other Sorts of Souldiers.*] *Sir* Henry Wotton's *Buſineſs again. The Duke of* Parma *makes work with his Conſpirators, whoſe Eſtates were likely to fall to the Jeſuits, who find out a rare way of fulfilling the Will of a Sicilian lately dead, and leaving them his Executors, till the Duke of* Oſſuna, *upon the Complaint of the next Heir, looks into the Buſineſs, and ſets a ſmall Miſtake to rights.*

Letter XC. *The King of* England's *Declaration againſt Prieſts, a joyful thing to Father* Paul; *and ſo was the Hopes of uniting the French Proteſtants. The Death of the* Doge; *his Character: the manner how he died: The Jeſuits beſtowing of his Soul: His Succeſſor. The Caſe of* Venice *by reaſon of Prieſts and Spaniards getting Ground by Inches at a time. The Jeſuits buſy at* Conſtantinople *to prejudice the Venetians.*

Letter XCI. *A Scuffle between* Tuſcany *and* Savoy, *which ſhould get Prince* Henry; *the Firſt for his Siſter's, and the Second for his Daughter's Huſband: Intrigues at* Rome *about it: Father* Paul's *wiſe Thought concerning it: The Duke of* Parma's *Fears and Proviſion for Danger: Spaniards glad if they could but ſet the Turk and the Venetian together by the Ears. A Venetian Sea-Captain excommunicated, and the Biſhop that did it called to account for it.*

Letter XCII. *Things of* Italy *at the old rate: The Folks very buſy at* Rome *to get Prince* Henry *and the great Duke's Siſter together, as if K.* James *had*

had nothing to do in that Matter. The Pope and the Republick make a hard ſhift to live quietly together; but both are wiſer than to fall out: The new Emperor is for War with the Grand Signor: The French Nuncio takes good Care of the Paris-*Printers.*

Letter XCIII. *Monſieur* De Liſle *ſtudies too hard to be well: Great Pains to ſerve the Publick, when a Man has not Strength ſufficient for it, fruſtrates the Deſign.* Henry *the* IVth *of* France *did all he could to make the Proteſtants diſtruſtful of each other, which made many good Deſigns miſcarry. The Union of Proteſtants promoted: The French King's Declaration about them. A cunning Lie conveyed to* Rome *about King* James's *Inclination to Popery, and the Kingdom's longing to turn Roman-Catholick: Some Trick at the Bottom of it. Some Officers of the Arch-Duke ſurprize the Count of* Veggia *in the Venetian Territories. The Venetian Gallies commit Hoſtilities thereupon: The Count reſtored. A new Plot againſt Father* Paul. *An Inquiry about the young King of* France's *Capacity. The meaning of the Jeſuits Quietneſs, and the Father's Wiſh about their Deſigns.*

Letter XCIV. *An Account of the* Politick Diſpute: *The Conſiderableneſs of the Tranſactions of the* Council *of Piſa* [which are in *Richiers*'s IVth Book of *General Councils*, printed *Colon.* 1681, in 4°. See *Walſh*'s *Letters*, p. 268.] John Barclay's *Book againſt* Bellarmine [the ſame which he recanted.] *The Jeſuits Endeavours to be Maſters of* Europe. Richiers's *Troubles. K.* James's *Declaration commended. Another Plot againſt Father* Paul, *which vexes the Republick: Hints of Father* Paul's Relation of the Venetian Quarrel,

deſigned to be ſent to Thuanus [but delivered to Sir *Henry Wotton*, of whom *Thuanus* deſires it, as the Father ordered him, who compoſed that Relation by *Thuanus*'s Advice: Concerning which ſee *Letter* XCIX. amongſt *Camden*'s *Epiſtles*, and *Caſaubon*'s three hundredth *Letter*, pag. 355. of the *Hague* Edition; and *Colomeſe*'s *Key to thoſe Letters*, in *pag.* 166, of his *Opuſcula*, printed at *Utrecht*, 1669.] *That Relation took up a Quire of Paper*, [and ſo the other fore-mentioned Writings of the Father's could not be that, but his *Hiſtory of the Council of* Trent.] *The League between* Holland *and* Venice: *The way to effect it: The Father in a Quondary about ſomewhat or other*, [it may be it was about his coming hither; of which ſee Sir *Thomas Pope-Blunt*'s *Cenſura Scriptorum*, pag. 610.] *The* Uſcoques *Incurſion into the Venetian Territories: The Venetians Requital of them for it.*

Letter XCV. *The Reunion of the Proteſtants in* France, *and the Father's Fear of ſome Trick towards, from* their worldly Wiſdom who hate them: *The Opportunities of doing them ill turns, and by whom: King* James's *Wiſdom:* Leidreſſer's *commended Piece: The* Piſan Council *kept from the Knowledg of Italians, though printed:* John Barclay's *Preface commended* [which was ſpoiled by another Preface mentioned before.] *Who wrote againſt* Caſaubon's *Epiſtle: The League with the States of* Holland: *The Pope's Character: The Buſineſs of* Mulheim, *and the Conſequences of it: The Spaniards, how ſerved in the* Molucca *Iſlands: Of the Death of* Doge Donato; *His Character and Power: His Succeſſor, why not ſo briſk againſt* Rome:

Rome. *False News about* Desdiguieres *and the Duke of* Rohan. *The States of* Holland, *their Ambassador's Proposals to the Grand Signor about a War with the Pope, not liked in* Italy. *Pity that the Piece against* Casaubon *had not the Author's Name put to it, for the Stuff that is in it.*

Letter XCVI. *An Account of* John Barclay's *Book,* De temporali potestate Papæ, [the Preface of which the Father speaks of before] *which is thorowly examined and censured, as also is that of the* Politick Dispute. Abdar Chan *a great* Arabian *Prince, brought Prisoner to* Stambole.

Letter XCVII. *The Quarrels between the Subjects of the Arch-Duke and the Venetians not yet quieted: The Disquiet given to the French Protestants. The Death of Monsieur* Bongars. *Why there was no Correspondence yet with the States of* Holland. *The Death of* Soissons.

Letter XCVIII. *The Death of divers great Men in* France, *a Furtherance of the Spanish Designs: The League with* Holland, *and how to bring it about: The Death of the Prince of* Wales, *and the Father's Concernment for it: Why the Father did not dislike the Intrigues that were on foot, to get that sweet Prince married to a Popish Lady: His Death made for* Spain *again. Of the Demonstration of* Richiers's *Book. The Pope angry with the Republick, but durst not come to open War with them, and why.*

Letter XCIX. *The Arrival of the* Spanish Galeons *with a vast deal of Money, some of which remitted into* Flanders *by the* Genoese *Ships* [or

Merchants.] *The Fort of* Mulheim. *The Diſcords of* German *Princes. The Duke of* Saxony, *not very tight as to Matters of Religion. The Biſhop of* Bamberg, *Ambaſſador Imperial, expelled in* Rome.

Letter C. *The Duke of* Mantua's *Death, and a Child of his, leaving only a Daughter that might occaſion Diſputes between the Houſes of* Savoy *and* Mantua; *the former pretending to the Marquiſat of* Montferrat, *upon her Account: The Diſpute ſtated on t'other Side. The Emperor's Ambaſſador pretending to the upper Hand of all in* Italy, *met Oppoſition ſtill as he went, and therefore would not ſo much as paſs through* Florence; *but at* Rome *was fain to take what Courteſies the Cardinals there would allow him, who knew better things than to give up their State. The Father's Deſire of knowing how he treated with the Pope in the Emperor's Name; whether in terms of Obedience and Fidelity, or otherwiſe. The means uſed of making up the Quarrel between the Venetians and the Arch-Duke's Subjects.*

Letter CI. *Signor* Barbarigo *goes Ambaſſador to* France *from the Republick.*

Letter CII. *The Biſhop of* Bamberg *gives out that the Buſineſs he went to* Rome *about, was to be to the Dignity of the Empire; but for all that, uſeth Terms more condeſcending than thoſe uſed in* Rodolph's *time: His Buſineſs about diſſolving the League of* Hall. *The Jeſuits get the Patriarch of* Stambole *to aſſiſt their Intereſts: The Greeks at this get him depoſed, and the Patriarch of* Alexandria *put into his Place: They employ their Wits to get the Holy Sepulchre*

pulcre from the Cordeliers. *What abundance of fine Pretences may arise from this Project, to get Money, and make* Ravaillacks, *and wheedle ſome Prince out of his Kingdom.*

Letter CIII. *The Father's Apprehenſions about the Ligue againſt* Guiſe *and* Bouillon's *Propoſal. Cares about Conveyance of Letters. The vaſt Pretenſions of the Duke of* Savoy *upon the Houſe of* Mantua; *How the Dutcheſs Dowager of* Mantua *was deſired to be diſpoſed of. The Biſhop of* Bamberg's *Stay in* Rome, *and Journey to* Naples. *The Emperor's Religion. A* Chiaus *ſent to* Vienna, *and a Guard ſet upon the* Cæſarean *Ambaſſador at the Port: A gueſs at the* Chiaus's *Buſineſs. The Emperor's Danger. The Diſpute with* Tilenus [*and* Camero] *a dangerous thing, and not to be purſued; but* Tilenus *to be let alone to wrangle by himſelf, becauſe ſuch Heats go off of themſelves, when no body adds Fewel to them. The Buſineſs of Monſieur* Ferrier [which, it may be, was that about the Marks of Antichriſt] *to be put up: King* James's *Favour ſhewn to the Duke of* Savoy, *and his Letter to his Daughter the Princeſs* Maria, *that was talk'd of for a Wife for Prince* Henry: *That Duke's Embaſſy to King* James, *not at all liked at* Rome. *A Friar of St.* Francis *of* Paula *ſent by the Arch-Duke's Ambaſſador in* England, *to* Rome, *who has cloſe Dealings with the Jeſuits there. When the Jeſuits are ſtill and huſh, it is for a greater Noiſe afterwards.*

Letter CIV. *The Pope confirms the Election of the new Emperor. Some part of the Tranſactions between the Pope and* Bamberg *about this Matter made pub-*

publick, the reſt kept private. The Perſian Ambaſſador's Departure from Conſtantinople, *with one of the Grand Signor's Miniſters, to ſee the Confines of their Empires adjuſted. The Grand Signor's ſending Souldiers to the Frontiers of* Perſia *and* Media, *and his Declaration to go that way in Perſon, and Command to his Army to be ready to attend him. Fear of his Marching towards* Moldavia, Walachia, *&c. Thoughts about the Emperor's War with him.* [This Biſhop of *Bamberg* ſpoken of in this *Letter*, was finely tamper'd with, to the Diſhonour of his Imperial Maſter, by *Michael Lonigus*, Digeſter of the *Archives* and *Records* of the *Vatican* Library, and thoſe of St. *Angelo*'s Caſtle; as is plain by what this Perſon ſays himſelf, in the Advice he gave to Pope *Gregory* XV. to get *Maximilian* the Duke of *Bavaria*, (that had juſt before been put into the *Palatinate*) to make it his humble and moſt dutiful Requeſt to the Pope, to confirm him in the Electoral Dignity; for in that *Advice* (which was publiſhed at *Leyden*, M DC XXIII. with *Gerard John Voſſius*'s excellent Notes and Obſervations upon it) at *pag.* 26. we find how cunningly this *Lonigus* made uſe of ſome old muſty Writings in St. *Angelo*'s Caſtle, to wheedle in *Bamberg* with a Precedent of three hundred thirty four Years ſtanding, or thereabouts, into an Opinion that the Electors had their Power of chuſing the Emperor from the Pope and his See. Conſult the Quotation, and you will find more.]

Letter CV. *The Proteſtant Differences compoſed, and thoſe of the Duke of* Rohan. Becanus's *Book*, [*which by the Date of this* Letter *ſeems to be his* Con-

Controverſia Anglicana, *againſt Biſhop* Andrews; *or his* Diſſidium Anglicanum, *againſt Dean* Tooker, Thompſon *and* Burhil] *and* Scioppius's Eccleſiaſticus, *are Stuff not fit for Sale at* Venice. *A crafty Lie ſpread abroad, that thoſe Books were to be prohibited at* Rome. [However welcome this *Scioppius* was to the Jeſuits, for drawing in the ſame Yoke with them, yet no body ought to be ignorant of the Account that he gives of them in his *Infamia Famiani*, printed at *Sora* in *Denmark*, MDCLVIII. beginning at *page* 137. not forgetting the Account of *Ignatius Loyola*, p. 76, &c.] *The Accommodation of the* Mantua *Buſineſs: Quarrels about ſome Eſtates in the Dioceſs of* Aſti. *The Duke of* Savoy's *Miniſter* Gallean i *excommunicated thereupon by the* Nuncio: *Briſk Words about it from the Duke's Miniſters. Talk about the Duke of* Bovillon's *turning Papiſt. Of the Grand Signor, and the Janizar-Aga, be at* Adrianople, *this at* Philippopole. *Fears upon their Approach towards* Chriſtendom: *What Proviſion making againſt them.*

Letter CVI. *He that would make uſe of his Mind to any purpoſe, muſt take Care of the Health of his Body. Talk of Diſcontents in* England. *The Emperor demands Aſſiſtance of the Pope againſt the Turks; ſo does the King of* Poland: *This frightens* Rome; *conſidering eſpecially the Debts of the Poliſh King. Rumours that the Great Turk favours the Proteſtant Religion in* Hungary [as he does all Religions elſe, where he can but get to be Lord and Maſter; for Religion is none of his Buſineſs, any more than it is ſome others.]

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Letter CVII. *Some Misunderstanding between Monsieur* Groslot *and Father* Paul, *indanger'd by a Mistake of Dr.* Asselineau's *Cautions to that Gentleman about corresponding with some Persons not fit to be corresponded with: The true Rule in Correspondence is the Assurance of the Person written to. The Father very tender in giving any Trouble to Monsieur* Groslot [*whose* Age and Infirmities, and great Business, made him peevish and apt to be angry.] *The Father glad at the Unity and Peace of the Protestant Churches in* France. *The Cardinal of* Mantua *made Duke. The Prince of* Savoy *gone in haste to fetch his Sister the Dutchess Dowager of* Mantua *to* Turin, *from her Castle of* Goito. *The Imperial Ambassador,* Bamberg, *was treating at* Rome *about a League against the Protestants of* Germany: *but the Grand Signor's March spoils that Business for the present. No Fear yet of* Candia, *the Turkish Fleet being inconsiderable; but their Land-Forces excessively great.* Tilenus *troublesome amongst the Protestants. The Father's Advice to let him alone, repeated, as every Innovation dies of it self, where there is no Contradiction or Opposition made against it* [I wish old *Hobbs* had been served so.] *The Business of* Richiers *of more Moment than the* Disputacities *of* Tilenus: Richiers's *Defence of his Book, prohibited. The Council of* Basil *not esteemed at* Venice *upon the Account of old Interests. The little Account to be made of the Spanish Armada, upon the Abuse of the Turkish Army, and the Power of* England *to defend it self in* Ireland *and* Virginia. *Consultations at the Jesuits in* England: *Conjectures upon it. Some other Thoughts upon Matters in* France. *Collection of Writings about* Richiers's *Business,*

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that juſtifies his Proceedings; but the Father would have him defend his Doctrine, for fear the contrary Doctrine get footing in France, *and from thence in other Places,* [ſo that ſometimes it is not good to let every Innovation alone, for fear it ſhould get the more Ground by being unoppoſed.] *The Diſagreement between the Republick and the Pope ſtill as it was: The Republick, however, innocent, and meddle with no Buſineſs but their own; but the Pope ſhews ill Will, in ſpight of all Diſſimulation. What the King of* Spain *gets by this. The Difference between the Works of God, and the Deſigns and Aims of Men.*

Letter CVIII. *The Marqueſs of* Brandenburgh's *Ambaſſador to the French Queen about the Fort of* Mulheim, *a great Project of that time: The Queen's Anſwer. The Charge given to* Zuniga *from his Maſter, to have an Eye to that Buſineſs, and keep touch with* Don Inigo de Cardenas, *another of the Spaniſh Miniſters.*

Letter CIX. *Some Judgments about the Anſwer of the Synod of* Paris: *The Nature of ſome Eccleſiaſtick Governments. The French King beginning to know who he was.* Peter Contarini *going Ambaſſador into* France; *what kind of Man he is.* Tani *the Pope's Chamberlain, that phyſick'd the Arch-deacon of* Venice, *turn'd out of* Rome *by the Pope's Order. The Pope and his Nephew at odds. Great Army of the Turks, and the ſlender Proviſion againſt them: Intrigues of* Hungary *and* Tranſilvania. *The Doings of the Catholick League: The Diet of* Ratisbon. *The Pope's particular way of inviting* Venice *into League with the Emperor, and the Reaſon of that Project.*

Let-

Letter CX. *The Boldneſs of the Popiſh Preachers in* France; *Who were the Incouragers of it. Why the Jeſuits forbore their Part herein. The Diet of* Hungary, *and the Perplexities of it. The Conſequences of the Emperor* Matthias's *weakning the Intereſts of his Brother that was Emperor before him. The Duke of* Bovillon, *that ſtudied himſelf and his Houſe more than the Good of the Nation; how eſteemed by all Parties.* Rome *unconcern'd at the Buſineſs of* Germany. *Venetian Sloth and Improvidence.*

Letter CXI. *The Duke of* Savoy's *Buſtle in* Piedmont, *and the Reaſons he gave for it: The Interpoſition of* Spain *in theſe Matters.* Rome *knows where, and where not, to put in with their Counſels; and therefore let* Piedmont *alone. The Duke of* Nivers *got into* Caſale di St. Vaſo.

Letter CXII. *Circumſpection to be uſed in writing and ſending to the Father, and why. The Army in* Italy, *how diſpoſed of. The Turks get into* Tranſilvania, *and why: Their Threats at* Stambole, *and their huge Preparations there.*

Letter CXIII. *The Father's great Care and Concern for Monſieur* Groſlot, *and his Deſire of renewing the interrupted Correſpondence: The new way of* Cypher *between them deſcribed: The Imperfections of it amended.*

Letter CXIV. *The Father's extraordinary Joy to hear again from his Friend, the* Bailiff; *his Compaſſion for him, when he could not hear from him.*

The

The ill State of France: *The Influence thereof on other States of* Italy. *The Auſtrians ſurround the Dominions of* Venice, *and all other adjacent Parts but the* Val-Teline: *By whoſe Fault all this was. The Diſtreſſes of* Venice. *The Duke of* Savoy's *Aſſiſtance of that Republick. The Intrigues of* Spain *in all this. The Fault of* England *and* Germany. *Turks not ſo bad as the Spaniards. The Father loth to foretel the Iſſue of theſe Matters, upon the common Uncertainty of Events.*

Letter CXV. *The Character of thoſe Times: Who moſt likely to proſper or be diſcouraged in them. About the Father's* Relation of the Venetian Controverſy with the Pope, *committed to Biſhop* Bedel. *War makes as well as deſtroys Souldiers. Count* D' Avergn's *Condeſcenſion. The Pride of* Italian *Officers, and the Evil of it. The Neck of* Italy *faſt in the Yoke. Superſtitious and debauched Men in* Italy, *and how they came to abound ſo there. The War in* Piedmont *and* Friuli, *not the right one, to bring in the* Reformation. *God's time and way for that is beſt. The two Monarchies that were then ſetting up in* Rome *and* Spain; *and how that Deſign was to be daſh'd in Pieces.*

Letter CXVI. *Diſturbances in* France: *The means uſed to quell them. Reports of the Duke of* Savoy. *The Spaniſh Deſign in* Italy: *The Pope favours it. The Carriage of the Italian Princes to the King of* Spain. *Mutation of State, and Mutation of Religion.*

Letter CXVII. *Signor* Angelo Contarini *Ambaſſador to* France, *a prudent and excellent Perſon, and*

a Friend to Goodneſs and Vertue in Men of all Profeſſions. The Father's Deſire of a Correſpondence between him and Monſieur Groſlot.

Letter CXVIII. *Of Matters of Books and Letters: Of* Barclay's *Book: Of* Chelſey-*College, and the Deſign of it; and the Father's Wiſh about it: Two Jeſuits deſigned to read Popiſh Divinity in it: Such a Deſign at* Rome, *thought to be promoted by* Bellarmine, *but preſently over-ruled by the wiſe Men there. Of* Fronto Ducæus, *and the meaning of his declining the uſual Road of the Jeſuits.* Bellarmine *buzzing his Brains about K.* James's *Book. The true meaning of prohibiting Proteſtant Books at* Rome. *Tranſportation of Moors into* Africa. *Spaniſh Incurſions into* Bearn. *The Father's Thoughts of the compoſing Affairs in* Bohemia. *The Duke of* Wirtemburgh's *Marriage, and what the Merry-meeting at it might turn to.*

Letter CXIX. *The Oration at the Duke of* Nivers's *Funeral: Old* Paſquin's *Toy about it. The Jeſuits Tricks in oppoſing the King of* Spain's *making ſome of their Society Biſhops, and the Father's ſmelling out their Deſign therein. A Jeſuit and a Spaniard all one in Deſign* [*however better the Spaniards are than Jeſuits, and Turks than Spaniards.*] *The Reſolution of the French Parliament in Matters Eccleſiaſtical. Suſpecting about Monſieur* de Heros. *The Paints and Waſhes of the great Roman Courteſan, and the Power of Money. The way of ſending to the Father, who longs to know all that is to be known of the Jeſuits* [*becauſe they were ſo cunning, that he could never get a Sight of their Conſtitutions, which were printed at* Rome, *in their College, in the Year* 1606,

till

till divers Years afterwards; but now any body may ſee them in the Antwerp *Edition of* 1635. i. e. *ſo far as they have been pleaſed to let the World know them; but the fineſt things of them all are ſtill under Lock and Key.*] *The Father has a Mind to let Monſieur* Caſaubon *ſee a certain Book. All the French Cardinals ſummoned to* Rome: *this makes the Father ſorry for the ſake of Cardinal* Peron, *who would be forced hereby to lay aſide a ſpecial Work that he was upon:* [*This makes amends for the Account that this Cardinal gives of Father* Paul *in the* Perroniana; *and* Scaliger's *Account of the ſame Cardinal in the* Scaligerana, *makes up the Phyſicians Ana.* i. e. *gives him* quid *for* quo.]

Letter CXX. *Monſieur* Boſſize's *Oration: The Ambaſſador's Character that was going to* France: *The Duke of* Savoy, *no body without a War; and why ſo eager for it: The Pope diſpleaſes the French King, and who put him upon doing ſo: How the Venetians would ſtand affected.*

Letter CXXI. *The Sadneſs occaſioned by the French King's Death, and what Effects followed it: What the Jeſuits did when he was alive, and what when he was ſlain:* Bellarmine *rampant thereupon, and all his Society: An Account of his Book,* Of the Pope's Power in Temporals; *and how he uſes Kings in it, and all others that oppoſe his Doctrine:* Barclay's *Book, that the Cardinal pretended to write againſt: The Cardinal baffles his Arguments with a fine Fetch: People happier than Kings, quoth* Barclay, *if they were to be ſo uſed: Yea, quoth* Bellarmine, *but they have no Reaſon to brag, becauſe the Pope can make them as well as Kings, as poor as*

Church-Mice, if he pleases: This Book forbid at Venice, *and why: The Prohibition ineffectual: Jesuits never to be believed in* France [*nor any where else:*] *Their two ways of deluding the World: The Application of the Story of the* Hedg-hog *to them* [*which is amongst the Fables of* Laurentius Abstemius:] *How they got into* France, *and what they do there: The Cowardise of the French Lawyers in not daring to plead against them without the Countenance of Parliament.*

Letter CXXII. *An Inquiry of the French King's Revenue, and the way of recovering his Rights: An Inquiry into the manner of an Arrest of Parliament in any Ecclesiastick Matter: Advices about Study: What sort of Schoolmen are to be read:* William Occam [*our Country-man*] *a brave Man in all things but his Stile: An Account of* Gerson *and* Tho. Aquinas: *The Partiality of Writers, and the Care to be used thereupon: Church-History, how to be studied: The English Historians the best that are, in Father* Paul's *Judgment: Where the truest History of Matters of Fact is to be found: The best Rule for Study is to advise with the Jesuits, and then scorn their Advice: The Parliament in* France *still able to crush the Jesuits, if they had had a Mind to it: The Mischief that the Jesuits did* Venice *when they were there, and when they were banished from thence: The Father's Conjecture of the Reason why they got into* France *again, after they had been turn'd out: The low Opinion of himself, and their great Thoughts, that never stoop'd so low as to think of him; but that they were too wise to let such a Man as he pass unobserved: No way to be safe but by God's Care and Tuition: An Account of this very* Letter.

Letter

Letter CXXIII. *The Father's Humility: Monſieur* Richiers's *Conſiderations; his Diſtinction: The Examination of his Doctrine about Eccleſiaſtick and Civil Government: The Father's Objections againſt it: The Corruptions of the Romiſh Church about it:* Bellarmine's *Fancy of a ſecret Oath made to the Pope by all Kings, at the time of their Baptiſm: Another plainer Oath that quite ſpoils that Fancy: The Church beſt governed in* Juſtinian's *time, when Popes were no more than what they ought to be now: The Father's learned Diſcourſe about* Power, *and the Neceſſity of having but one Head in any State: His Notion about the Kingdom of Heaven, and the Kings and Prieſts of it: The Church is always beſt under the Croſs: Of Chriſt's true Miniſters: The Father minds Things more than Words or Names: his Submiſſion of what he writes to his Friend, and Deſire of knowing his Thoughts about theſe things. The Hiſtory of the Pope's being called* Vice-Deus [*concerning which ſee Biſhop* Bedel's *Letters to* Waddeſworth, *in the old and trueſt Edition, at* pag. 77. *Dr.* Donne *in his* Pſeudo-Martyr, *and Mr.* Howel *in his Letters, do take great Notice of the filthy and blaſphemous Titles uſed formerly by ſome Princes, and given to them by abominable Flattery: So doth* Fileſacus, *a* Sorbon-*Doctor, in his* Idololatria Politica, *amongſt his* Opuſcula; *but this laſt Man doth baſely paſs by the wicked Titles they give the Pope; ſuch as theſe that the Father expoſes:* Boſquier *in the Preface to his* Philippics *uſes a modeſt Word for the Pope, and calls him only* Pro-Petrus, *which is infinitely better (how falſe ſoever) than this* Vice-Deus, *or the* Dominus Deus noſter, Pa-

pa, *in the old Editions of the* Canon-Law *in* Folio.] Cotton's *Queſtions* [*This Man was* Pimp, Conjurer *and* Confeſſor *to* Henry *the Fourth, as is plain in* Lucius's Hiſtoria Jeſuitica, *in divers Inſtances that the* Index *of that Book, under the Name of* Petrus Cottonus, *directs us to: and that ſhrewd Man that penn'd the* Myſterium Iniquitatis, *in Anſwer to* Cogmandolus, *quoted in the Preface, relates a ſtrange Paſſage of him,* pag. 49. *to this Purpoſe, that he had once a very grave and ſerious Diſcourſe with the Devil, and ask'd him abundance of Queſtions; as about* Canonization, *and which was the beſt Proof of Scripture for the Doctrine of* Purgatory *and* Invocation *of Saints? Who thoſe Sons of God were, that fell in love with the Daughters of Men? Who were the ſeven Spirits before the Throne of God? Which was the beſt way to convert Hereticks? When* Calvin's *Hereſy ſhould be extinguiſhed? How the King and Queen of* England *might eaſilieſt be converted to the Pope's Religion? and how the whole Nation alſo, with them, might be converted too? The Author quotes no leſs a Man than* Thuanus *for this, to whom I muſt refer the Reader, and leave him to the Freedom of his Judgment about theſe Matters.*] *The Hiſtory of the Order of the* Servites: Barclay's *Commendation: Of the Uſe of the Word* [Power] *in the Church, and the thing: Whereabouts the Men of* Rome *had painted Father* Paul *and placed him, and for what Reaſon: Offence of Men for oppoſing their Opinions, though never ſo fooliſh, not to be regarded.*

This laſt Letter *does really contain many curious things; and therefore it made a great Noiſe amongſt the Papiſts in* Rome, *becauſe there were*

a

a vaſt Number of Copies of it ſpread up and down the World; and it was the firſt that was ever publiſhed after the Death of Father Paul. *Pope* Urban *the* VIIIth, *who had no great Opinion of the Father for the Reaſons above, having ſome Notice of the Letters that were extant of his Writing; and that they were copied out by divers Hands, gave Order to get a Copy of them for himſelf, which was ſoon done by the Means of a Venetian Prelate, that bore no great good Will to the Father's Memory: As ſoon as ever they came to his Hands, and he had read them, and obſerved them, he tore this laſt* Letter *to Pieces with his own Hands, and burnt the Pieces of it by the Candle that ſtood upon his Table, telling his Maſter of his Houſe,* Diſpoſe of the reſt as you pleaſe. *From whence a Man may gather, whether the Romaniſts believed Father* Paul *to be intereſted with the Proteſtant Religion, or no, by all the other Letters, and particularly by this laſt. For my part, I meddle not with the Matter. He that will underſtand it ſo, let him judg as he pleaſes.*

[*This is the Concluſion of the Italian* Contents *of the* Letters, *which were very imperfectly collected, till I mended them: and it may be, this Paſſage will go near to make the Conjecture eaſier, who it was that publiſhed them.*]

ADVERTISEMENT.

THE Second Volume will consist of the *Life of Father* Paul, written by Father *Fulgentio*, with Notes upon many Passages of it; and a *Treatise of the Interdict*, written by Father *Paul*, and the other Divines of *Venice*, in the time of the Controversy between Pope *Paul* V, and the most serene Republick of *Venice*, never published in English before: Together with the Answer of *John Marsilio*, Father *Paul*, and Father *Fulgentio*, to the Sentence of *Excommunication*, *Citation* and *Admonition*, issued out against them.

ADDENDA & EMENDANDA.

READER, be pleased to mend with your Pen these following Mistakes of the Printer, with some others of the Translator, which he suspects to be so; and to take notice of some few Additions necessary to be observed.

Where you find *Carrier* or *Carriers*, make it *Courier* or *Couriers*; Mr. *Alcaume* is to be Mr. *Altaume*; Mr. *Craffine* is put for Mr. *Caffrini*.

In the first *Preface*, Page 19. line 27. for *ode* read *odts*. P. 20. in Quotation, f. *Fathers* r. *Father*. P. 21. l. 4 f. *secure* r. *severe*. P. 23. l. 10. after *manner* put a *Colon*. P. 26. l. 22. r. *fait*. P. 29. l. 21. r. *Bureau*. P. 31. l. 30. f. *dedicated* r. *dictated*. P. 37. in Quotat. r. *long after M. A.* P. 41. l. ult. r. *historicis*. P. 48. l. 13. r. *as well as* K. James. P. 50. l. ult. f. *if* r. *though*. P. 60. l. ult. r. *give*. P. 72. l. 1. f. *the very* r. *every*. In the *Contents*, those of the *first Letter* belong to the *second*, and those of the *second* to the *first*. P. 84. l. 3. f. *Marriage* r. *Murder*.

In the Book, P. 26. l. antepenult. r. *lingent*. P. 28. l. antepenult. after *as* add *it*. P. 30. l. 24. after *not* add *only*. P. 32. l. 18. r. *infinite*. P. 33. l. 29. f. *he being of their Order*, it may be read for ought I know, *How this comes to be*. P. 44. l. penult. r. *the Capucine Father*. P. 49. l. 27. f. *Counsellor* r. *Confessor*. P. 70. l. 26. r. *Council of Ten*. P. 77. l. 3. r. *make thither*. P. 80. l. 8. f. *Spectacles* r. *Tubes*. Ibid. in Quotat. r. *wanted another sort of Glass*. P. 93. l. 26. f. *and* r. *are*. P. 103. l. 4. f. *eat* r. *bite at*. P. 137. l. 9. r. *Agreement*. P. 138. l. 2. r. *keep up*. P. 143. l. 18. make no Break. P. 147. l. 22. r. *imprudent*. P. 152. l. ult. r. *bring them*. P. 162. on the last three Lines take this Note: *This shews us that those Words in Page* 159. If there should be any War between us and their Friends, and how we, *&c.* [*which is exactly agreeable to the Italian Copy*] *ought to be thus:—If there should be any War between you and their Friends, and how you would carry your selves:* not *being put for* voi. P. 166. l. 2. f. *he* r. *they*. P. 176. l. 19. r. *we may make*. Ibid. l. 22. r. *condole with*. P. 182. l. 19. r. *with a Bull's Pizzle:* the Italian Word is *Prestiere*, it may be for *Pestiere*. P. 188. l. 21. r. *livre*. P. 190. l. 8. r. *Resolution, they*. P. 204. l. 2. r. *Dauphiny*. P. 210. l. 6. r. *Defence, but not to help him in the wronging of others*. P. 218. l. 13. r. *Chap.* IV. Ibid. l. 28. r. 1568. P. 220. l. 29. r. *that was held*. P. 236. l. antepenult. r. *the* Casa Professa [*or that College of theirs, which is called the* Giesù, *where the old tried Jesuits live, that have passed the four Vows of the Society.*] P. 237. l. 13. r. *Country*. P. 238.

l. 28.

l. 28. r. 1585. P. 230. l. 7. f. *with* r. *well*. Ibid. l. 19. r. *of* Trent. P. 248. l. 7. f. *out* r. *me*. P. 253. l. 15. r. *Gontier*. Ibid. l. 24. f. *Tidings* r. *Things*. P. 268. l. 21. f. *River* r. *Rivier*. P. 272. l. 13. after *that* add a *Colon*. P. 277. l. 26. *dele which*. P. 289. l. 24. r. *Trevers*. P. 292. l. 15. r. *Guffini*. P. 310. l. 13. r. *before*, *all*. P. 312. l. 22. r. *Scarcity*, *ane*. P. 330. l. 26. r. *Diacatholicon*. *I am*. Ibid. l. 30. r. *Du-Vall's*. P. 339. l. 27. r. *impart*. P. 350. l. 13. f. *injury* r. *indure*. P. 351. l. 10. r. *Soissons*. P. 371. l. 31. r. *Philippopoli*. P. 373. l. 23. f. *Argument* r. *Agreement*. P. 376. add at the bottom these Words:—*His meddling deeply with the Points contested by* Arminius; *his* Considerations *of them coming out in* 1612. P. 378. l. in the Title, f. *Caniga* r. *Zuniga*. P. 379. l. 11. f. *here* r. *how*. P. 383. l. 25. f. *lowring* r. *lowering*. P. 390. l. 11. f. *praising* r. *praying*. P. 401. the Date of *Letter* CXVIII. should be 1609, or 1610. but so it is in the Italian Copy. P. 402. l. 14. r. *Obsequies*: *first*. P. 404. l. 13. f. *Elegy* r. *Elogy*. P. 405. l. 21. *The new Ambassador*, &c. By this Clause it is plain that this *Letter* CXX. was one of those the Father wrote to *Castrine*; though it is not so specified here; for the eight following Lines are quoted by Cardinal *Pallavicino*, as part of the Father's Letter to him, in his *Introduction* to the first Tome; the Date is exactly the same in both; *Castrine* being mentioned next to *Casaubon*. This was one of the *Letters* that *Ubaldini* intercepted, however it got here: it may be a Copy of it was procured afterwards by him that published all the rest; and it may be it is the very Letter that the *Father* was so vex'd at, as he signifies in divers Letters here before this, relating to that very Person; and the Conclusion of it shews why. P. 407. l. 6. f. *justlier* r. *lustily*. Ibid. l. 23. f. *Notions* r. *Nations*. P. 408. l. 17. f. *displacing* r. *displaying*. P. 410. l. 25. r. *made them themselves*. P. 415. l. 28. r. *li suoi*.

THE

THE LETTERS OF *Father* PAUL *of* Venice.

LETTER I.

Honourable Sir;

THIS Letter ſhall begin with a piece of *Advice* to you; that you take *good heed* what you *promiſe* thoſe Gentlemen concerning me, leſt you your ſelf be liable to ſee it *diſcharged*: for here, when you look upon me through the magnifying Glaſs of *Love* and *Kindneſs*; I am afraid the *Effects* will not anſwer the *Opinion* that you have entertained of me, nor the *Character* you have given of me to others. I have lately ſeen that you have made very *great Promiſes* to this purpoſe to *Monſieur L'Eſchaſſier*, and have made *that* Gentleman write to me; and I fear that by *the Anſwer* I return him, he will be *diſappointed* of the *Expectations* and *Hopes* which he hath conceived

about me, upon your *Report* and *Account* of me. And let this *ſuffice* for the *Advice*. And now I come to anſwer your *curious* and *handſom* Letter of the 6*th* of *Auguſt*. My Condition and yours are much alike. There are frequent and earneſt Endeavours uſed to reſtore *that Greatneſs* to the place where it was *before*; nay rather, to ſet it *higher* than ever it was; and alſo there are means uſed from *thence* to effect it. But *nevertheleſs*, the Waters, which have been *ruffled* by a Tempeſt, do ſtill *tumble* and *roul* when the *Storm* is over. Between both Parties there paſs ſome *complimental ſhews* of *Friendſhip*; but now and then [when the *Nuncio* is upon his *Punctilio*'s] there are moſt *fearful* tokens of *Anger*.

The *Pope* hath a *huge deſire* to be *quiet*, not only through his natural *Temper* and *Diſpoſition*, and the remembrance of *paſt* Vexations, but for *this* reaſon alſo, becauſe it hath been *ſuggeſted* to him by his *Brothers* and *Relations* together, that the *Jeſuits* and the other *troubleſome People* at *Court*, have *another deſign* in their *Heads*: Sometimes there ſtart up *Cauſes* of *freſh Quarrels*, but *hitherto* they have quickly and eaſily been *laid aſleep*.

I find 'tis *neceſſary* for me to be very careful, not only that I do not make any *Innovations*, but alſo that I give no *ſhadow* of any: So that I am fain to *look well* to my *ſteps*, which is the reaſon why I am ſo *ſhy* of that *Danger* which *Monſieur L'Eſchaſſier* writes to me of. I am not diſpleaſed at the interrupting of *Monſieur Caſaubon*'s Book [*De libertate Eccleſiaſtica*,] but *that* he muſt impute to thoſe *violent Cauſes* which make every thing *go wrong*.

My

My Lord *President Thuanus* runs the *same Fortune* that all Writers *use* to meet with. *No Man* ought to write in his *own* time, and think to have the Praise and Thanks of it *too*. He writes for the use of *Posterity*, to which when *he* casts his Eye, he will find Matter to *comfort* himself withal against the *Ingratitude* that *this* Age shews him. My *Commentary*, or *Collection* of *Memoirs* is *near* done; but I must *consider* those things *hinted* at before, e're I let it go *abroad*; and of this I will *advise* with *Monsieur de Fresnes* before he leaves us, which he intends to do very shortly. I saw two of those *Discourses* before, which you sent me; *that* of *Monsieur d'Ais*, and *another*, of which you do not tell me the *Author*, which therefore I desire to know: for tho his *Conclusion* be very *airy*, and his *way* of *handling* it full of *strange Translations*, yet the *Author* deserves to be *known*. That of *Grieux* came to hand but *just now*, I will look it over. I did not only read *Monsieur Ribbier*'s *Answer* a good while ago, but *translated* it also into *Italian* at the Request of the *Doge*; who, having been pleased with the *Discourse* which I translated for him, had a mind also to have the *Defence* of it done into *Italian*.

If you remember how I *valued* the *Discourse*, there is no need to tell you how I value the *Answer*, any farther than to say, that it hath the *Sense* and *Spirit* of the *first*: so that *Monsieur Ribbier* ought to thank *him* that gave him *occasion* to strengthen his *Fabrick* so *well* as he has done. You must not wonder at our *silence*; for we have already *spent* all our *Learning*; and besides this, we have taken a *Dose* of *Opium* out of the *Pot* that lays every body *asleep*.

We are ſure that the *Peace* of the *Low-Countries* is not yet *concluded*. The *Secchini*, our Friends, believe it will not *be*: I, on the other ſide, look upon it *as good as done*; yet I am not of the mind, that it will bring *the War* this way or that way, unleſs we prove more *unfit* than now we are to manage it. We ſend Men *yonder* to ſtand *idle*, and *here* we are at a *fruitleſs Expence*, being *betwixt ſixes and ſevens*, neither in *Peace* nor *War*.

In the *Levant* we have lately had an *Attempt* made upon *Cyprus* with ſuch *Forces*, as if there were not above a *thouſand* Men in that *Iſland*, and thoſe *all faſt aſleep*: the *Aſſailants* are march'd off with *convenient* Honour, and paſſing their words that they will either have *another bout* there, or elſe ſet upon ſome *other* Places of the *Turkiſh* Dominions. In *that Empire* ill Humours do ſo *increaſe*, that they muſt come to a *Criſis* in a little time, which will either make *an end* of it, or *purge* it *ſo*, that it will be *ſtronger* than *ever*. There is great *News* come from *Poland*, which I do not write you, becauſe I do not think it *too great*. Of the *Griſons*, we have *one day* good News, and *another* bad: *God* grant that all may *end* well; but things are ſtrangely *confuſed* there. I have a great deſire to ſee the whole *Pragmatick Sanction* of *S. Lewis*; and if it ſhould be in your Power to get me a *Copy* of it, tho it were but a *written one*, you would do me a favour to let me *have* it. And here *concluding*, I pray *God* ſend you all Happineſs, and ſo I humbly kiſs your Hands. *Father Maſter Fulgentio* ſends you a thouſand *Salutes*.

Venice, Sept. 4, 1607.

LETTER

LETTER II.

Honourable Sir;

WE uſe to ſay in *Italy*, that *he that commends a Man, is bound to make good that Character which he has given of him*, as having ingaged himſelf as *Surety* for him, in what he undertakes to *ſay* of him, and to *perform* what he promiſes for him. When I ſaw by *Monſieur L'Eſchaſſier*'s Letters, that you were pleaſed to ſpeak of me favourably, and according to the great *Good-Will* wherewith you honour me; I told you, that you were concerned to look well to what you promiſe on *my* account; *that is*, to what you undertook to ſay about my *Ability* and *Knowledg*, that your *Affection* might not *tranſport* you farther in my Commendations than I deſire it ſhould. This was my *true ſenſe* of the thing, and not any purpoſe of inferring, that you had promiſed any thing in my Name. I intreat you to think ſo, and to perſwade *Monſieur L'Eſchaſſier* to think ſo too. I added alſo, that in caſe you ſhould have promiſed any thing *in my Name*, (as I own your Authority and Command over me) that I would look upon my ſelf as bound to keep you *harmleſs* for *this* only reaſon, and would do my beſt to *diſcharge* you without any more *ado*, which I do not write by way of *Compliment*, but in meer *Truth* and *Reality*. I humbly beg your *Pardon*, if my writing gave *you* any trouble, or any to *Monſieur L'Eſchaſſier*.

And ſince I am ſpeaking of *Promiſes*, it puts me in mind, that I am bound to give you ſome account of the *happy Eſcape* I had on the 5*th* of *October*, when three *Bravo*'s ſet upon me *behind* and *before* in ſuch a manner, that neither my *Servant* nor my *Self* were aware of them; they gave me *three Stabs*, *two* in my *Neck*, and *one* in my *Temples*, all of them above *four Fingers* deep, with a *Stilletto* or *Dagger*, which they thought was *poiſon'd*. It pleaſed *God* that all the *Wounds* went *ſlanting*, ſo that the *Daggers* run in all that way but little *within* the Fleſh, and I am now in no great danger; which is a *Bleſſing* that I acknowledg due only to the Mercy of *God*, who was pleaſed to ſhew me ſuch a ſtrange and ſignal Deliverance. I make no *doubt* but they might have *murder'd* me a thouſand times upon the place, if *God's Protection* had not prevented them; *He* be for ever praiſed for it.

I ſhould not be againſt dying for *that Cauſe*, which theſe Men undertook to do me *Miſchief* for; nor am I much concern'd that I was not *kill'd*, excepting that it hath pleaſed *the Divine Majeſty* to let me *ſtill* live and do further Service to that very *Cauſe*. *Signor Foſcarini* is gone, who, I believe, will be arrived there before this Letter comes to hand, tho the *Seaſon* doth but little favour his Journey. I am of the mind, that he will do much good amongſt you: yet all my Confidence in *him*, is upon *this Suppoſition*, that *God* will pleaſe to *awake* the *Wrongly* by his means, and to open the *Eyes* of the *Blind*, and to overthrow the *bold Attempts* of wicked Men; without *which* all Endeavours will ſignify nothing.

There

There was a talk *here*, that the Peace in the *Low-Countries* will be concluded, tho there is no News of any other thing in Agitation *there* to this preſent time, but of a Confirmation of the *Truce* made by the *King* of *Spain*: a thing, which tho it looks like *all in all*, yet in the Management of the *reſt* of the *buſineſs*, there may ſo many *croſs things* fall in *between*, that it may be ſaid to be no more than a *Cypher*. Methinks there is nothing to be *fore-ſeen* by *Reaſon*; and upon the *View* that I have had of matters *here*, I am at a *ſtand*, and become a meer *Sheptick* in *Human Affairs*. It did not look *likely* that things would be *eaſily* accommodated; but when they were once *made up*, who would not have expected a perfect *Agreement*? And yet it may be we are in a *worſe Condition* now than we were when you were here; and wiſe Men can make no Judgment *where* and *how* thoſe things will end, which we have before us.

There is not a day paſſes but *new Diſguſts* ariſe, and not one of the *old ones* heal'd. You would be amazed at things, if you were *here*. The *Spaniards* had never *fewer* Souldiers in *Italy* than *now*; the other *Princes* are altogether diſarm'd. From *Hungary* there is *Advice*, that the *Arch-Dukes* have made a *King* there; and that they are very *buſy* to get him *ſworn*, and it is to be feared that this matter is of more Conſequence than can be *read* in the *out-ſide* of it: Yet I do not think that *He* which hath it in his Power to aſſiſt that Kingdom, will be *diverted* from his *other* purpoſes *by* his aſſiſting of it. But theſe are things which are in *God's* hands to *diſpoſe* of.

Concerning Matters of *Learning*, we have no *News* here, except that we are told that a *Jeſuit* hath written a *Piece* to prove, that *it is lawful, nay, meritorious, for any one to kill, by any ways he can, one who ſtands excommunicated by the Pope:* So that *Sylla*'s Proſcription will come into *faſhion* again. I heartily thank you for the many *curious* Papers which you are providing for me; as to the *way* of ſending them *hither*, the *little ones* may be eaſily incloſed in a *Packet* of Letters; and about the reſt there muſt be ſome other care taken, becauſe at *Trent*, and ſome other Places of *Stiria*, they are very diligent to *peep* into all *Books* that are ſent *that way*. By the next *Diſpatch* I will give you ſome Advice of *the way* you ought to take in the *conveyance* of them; but for your *Letters* and *ſmaller Papers*, you may pleaſe to ſend them to my *Lord Ambaſſador Foſcarini*, and then they are *ſafe*. I have ſpared to write to *him* this time, becauſe I do not know yet whether he be arrived or no, to *whom* I intend for the future to ſend what I write to *you*. The reaſon for which *Monſieur Caſaubon* broke off from finiſhing his Book, I believe, is *no other* but *that* which you ſpeak of.

Thus things paſs through divers hands, and are managed with *divers*, nay *oppoſite* Deſigns and Purpoſes. My *Relation* about our *own* Affairs is already *done*; and I have nothing to hinder me from putting it *out*, but communicating of it to *Monſieur de Freſnes*, who, I believe, will do all he can to *ſpread* it abroad.

But poſſibly you may think that we are now at an *end* of our *Controverſy*; I may ſay that we are gotten a *good way off* from the *beginning* of

of it; tho ſome would be apt to ſay otherwiſe from the *outward appearance* of things; and it may be, Report tells you ſo. I thank you for the *Pragmatick*, and the *Inſtruction* which you ſend me. And to come to a *Concluſion*, I again beg your Pardon for the Trouble my Letter gave you, *aſſuring* you that my meaning was, Take heed what you promiſe concerning me; for you muſt be anſwerable for it, *i. e. Take heed what Commendation you give me, becauſe if you exceed, your Commendation will prove untrue, and you will commend me at your own peril.* I ſhall not be *quiet* in my mind, till I come to underſtand that you are ſatisfied herein: for the ſenſe in which you conſtrued my words, would make me guilty of a piece of *Inſolence*, and to take upon me to *reprove* you, which is a thing ſtrangely contrary to the *Reverence* which I owe you. I ask your *Pardon* once more, and ſo I do *Monſieur L' Eſchaſſier*'s; and here concluding, I kiſs your Hands, (as alſo doth *Father Maſter Fulgentio*, who is altogether at your Service.)

Your moſt devoted Servant,

Venice, December 11, 1607. *Frier Paul* of *Venice.*

LETTER III.

THeſe *laſt Months* that I have had *no Letters* from you, I have had ſome Advices of your Condition communicated to me by my Friend *Aſſelineau*, with whom I often ſpeak of you:

you: by him I underſtood of your *Indiſpoſition*, and was very *ſorry* to hear it; but ſtill hoped in *God* that you would recover your *Health*.

Monſieur Aſſelineau was of the mind that you would come to *Padua*, and make uſe of the *Baths* there; which as it would have been a great *Satisfaction* to me, that I might have been *ſerviceable* to you, and have injoyed your *Converſation*; ſo I ſhould not have *liked* the Hopes you might conceive of the *Benefit* of *thoſe Waters*, and the *Ability* of *thoſe Phyſicians*, which would never have *anſwer'd* your *Expectations*.

The *Hurt* I received in my *Head* is over, tho the *Scars* remain, and ſo I look upon it as *no more* than if it had *never* been done; only I take it for *a warning* to look to my ſelf in *future Dangers*, which are *many*, ſince there are Men of *ſuch Greatneſs* and *Power*, that are ſtill *plotting* againſt my *Life* in Projects of *that nature*, and *other* more *ſecret* ways of *Miſchief*. Yet I am *reſolved* not to *trouble my head about them*. I know that every thing is in the *Hand* of *God*, and that all *Human Powers* avail *nothing* againſt *him*; and if he ſhould permit any ſuch *Violence* to take away my Life, I ſhall be *unconcern'd* at it; but I ſhall look upon it as an *Argument* of the *Love of God* to me, conſidering the *Cauſe* for which I believe it is a *happy thing* to die. I acknowledg (as you put me in mind of it) that I am *highly indebted* to the *Mercy* of *God* for the *benefits* that he hath done unto me in this *particular* caſe, and for thoſe which I *daily* receive from *Him*; and for that reaſon I am moſt ready and willing to do all that lies in my *poor Power* to ſerve *Him* further in my Calling.

But

But * the *occasions* of it are *gone*, I may say, *dead* and *buried*; nay, I ought to say *rather*, because God only (so far as I see) is able to put them out of the way, if he please; I have *abundant matter* still to continue *my Service* in, as *occasions* offer. I am of your *mind*, that it will not be *Signor Foscarini*'s fault, if there be not some good *Foundation* laid; and I am *more* than *sure* of his *Ability* to *help* it done: but in *this* you and I are of *two* minds; that *you* are afraid the *fault* will lie *yonder*, and I am very *sure* that it will be through *all of us*. You must not make a *Judgment* of *us*, by what we *were* when you *left* us; for we are so † *strangely alter'd*, that you would hardly *know* us *again*, if you were *here* to see us. *Savoy* is a Country full of *Mountains* and *Vallies*, and *Turnings* and *Windings*, more than there are in the *Labyrinth* of *Crete*: Who would dare to *venture* himself there without a *Clew* and other convenient *Helps*? Concerning the *Low-Countries*, I have been a good while of the Opinion, that there is no *Peace* towards as yet, but only

* The words of the *Italian* Copy (which I doubt were not well transcribed for the *Press*, and therefore make the sense of this *Paragraph* obscure and intricate) are these —— *Ma le occasioni sono smarrite, dirò morte & sepolte; anzi debbo dirlo, perche Solo Dio (per quanto a me pare) può evitarle; al quale si piacerà così, ho materia accumulata & formata secondo le occasioni.*

† This *Paragraph* gives some *Light* to the *preceding* one, and helps to make us the sense of that to this purpose; that tho there was a *Peace haddled* up by the *Majority* of the *Venetian Senate*; yet *Father Paul*, that could see a long way *into things*, did not *like* it, knowing the *Inconsequents* the *Pope* would make upon it; and therefore says, that he had a great deal of *mind* still to serve them in, if he had but an opportunity, which that dishonourable Peace prevented.

only a *Pretence*, which *under-hand* carries on a *ſecret Deſign* of putting thoſe *Provinces* into *Diſtruſt* of *each other*, putting every *one* of them upon the *Diſcovery* of what is its *own peculiar Intereſt*, and *little Regard* of the *Intereſts* of all the *other ſix*: Whereupon, partly by the Seeds of *Diſcord* that are ſown amongſt them; and partly by the *Points gained* upon them, (not to ſay *purchaſed with Money* of them) they are in a Condition of being *run down* and *overcome*. The League made with them by *the moſt Chriſtian King*, is a Point of *Politicks* that hath a great deal *of Authority in it*.

His Majeſty of *Great Britain*'s Deſigns (he being a *very wiſe King*) are not ſo eaſily *ſeen*. There is a *Book* here, that comes out of *his Realm*, which is commended for its *too much Modeſty*. Laſt *Tueſday* (I tell you *this*, becauſe we are now talking of *England*) the *Earl* of *Tirone* entred into *Milan* with his *Muſketeers*; being met and entertained with a *ſingular* Favour, becauſe (contrary to the *Cuſtom* of that *City*) he was permitted to *go in* with *Piſtols* and *Muskets ready charged*. 'Tis thought that he is for *Rome* out of *hand*, and *then* we ſhall have a *fine Buſineſs* [when the *Pope* and *he lay their Heads together*.]

We have no Advice *here* of any ſuch *huge* Preparations of the *Spaniards*, as is talk'd of *yonder*; and truly I am of the mind, that they think themſelves *loſt*, whenever they think *of it*; and in the mean time *turn* their *Deſigns* ſomewhither *elſe*. And to tell you what I think of *this World of ours*, it has been *ſick* a long time: the *Diſeaſe* was look'd upon *incurable*: then there followed ſomething of a *Criſis*, which made Men think it might

might *amend*: the *Phyſicians* thought to cure it with good *Kitchin-Phyſick*, and no *other*, not minding the *Rule* of *Hippocrates*; that *infirm Bodies are the more hurt, the more they are nouriſhed.* If the *good old Rule* had been followed at *that* time, *ſecundum artem*, that *dangerous Diſeaſes muſt have dangerous Remedies*; it may be it had been *well* before now.

Occaſions are *precipitous* and full of Difficulties: we muſt not *take our Meaſures* from *any* which are *paſt* and *gone.*

In the Parts which have been ſo long infirm, the Diſeaſe has got ſuch footing, that it is become a mere Nature to them: The Neuters are ſick, and the good ones weakned; and a Man may ſay, as the Poet in the Play, *Health it ſelf can do no good upon this Body.* Yet I do not mean any thing of what may be in the ſecret Counſels of God; but in the Eye of Reaſon there is no Hopes. The Jeſuits have had a *general Congregation* in *Rome*, which kept them many Days; and there were vaſt Companies of them at it. I cannot yet learn any of their Matters there debated; ſo ſecretly did they manage them: To be ſure there was ſome Miſchief agitated in it, becauſe the laſt Congregation they had before this, in the Year 1593. coſt *Poland* a great deal of Trouble, and *Tranſilvania* more; and *France* it ſelf had a good luſty ſhare of it.

I ſhall think that one of their Points here, was how to get among us again, which I have ſome Reaſon to fear they will. My *Relation* is done, but the times will not bear the publiſhing of it, as I wiſh they would, and ſo it muſt ſtay for a better Opportunity. I have had many very cour-

courteous and very learned Letters from *Monſieur L'Eſchaſſier.*

I am much obliged to you for bringing me *acquainted* with ſo *learned* a *Gentleman.* I am ſorry I am no *younger* for his ſake; for certainly if I were, I ſhould not be able to keep from paſſing the *Alpes*, that I might ſee ſo many *brave Men* as you have in *France*, face to face, and *once in my Life* behold a *free Kingdom.*

Signor Malipiero and *Sign. Molino* do thankfully remember you, and take your *Salutes* to them as great *Favours*, returning their moſt humble Service to you; ſo does Father *Fulgentio*, and I my ſelf *above* them all.

LETTER IV.

COncerning the *Affairs* of the *World*, though it may be you know them better than I can tell you: In *Germany*, upon the Account of *Donawert*, there is the cloſeſt Intelligence poſſible between the *Princes* of that *State*, and a good many of the *Hans-towns.*

Arch-Duke Matthias is made *Maſter* of *Hungary*, but he has nothing to ſhew that he is *King* there, but the mere *Title* that he is ſo: He is *arming*, and ſo is the *Emperor*; ſo that 'tis to be fear'd, that if the Commotion is not quickly quieted, there will ſoon enſue a *Civil War*, and a *Breach* in that Family. And now *we* which had our Eyes upon the *Low-Countries*, have turned them upon *Germany*, as there is *there* Buſineſs of *more* Moment to look upon. I will tell you this

this one Particular: A Perſon (*whom* you may eaſily *gueſs* at) being told that we muſt leave *ſmall things* and mind *greater ones*, as thoſe of *Hungary* and *Germany* are, made Anſwer, * *There is ſo little to loſe there.*—We have nothing more to do, but to be of one Mind about *Impiety* and *Cruelty*; and of thoſe I will give you an Example that is not inferiour to the Generoſity of the Ancients. *Giampolat Baſſa* of *Aleppo*, who has for three Years been in Rebellion againſt the *Grand Signor*, was routed by his Army a few Months ſince; but not *ſo* ruined, but he eaſily recovered himſelf, and made head againſt the Emperor more than he had done before.

Yet for all this, leaving *Soria* all on a ſudden, he is gone in great haſte to *Conſtantinople*; and without making *any terms*, has *rendred* himſelf to the *Grand Signor*. Here's another *Example* like that of *Crocola*. I ſhould be loth to *end* yet, but that I am ſenſible, I have been *too troubleſome* to you already: And therefore here I conclude, beſeeching the *Lord God* to fill you with *his Graces*.

Venice, April 1, 1608.

LETTER V.

THere are *Orders* from *Rome*, to their *Miniſters* in all *Cities*, that they take *great Care* to let no *Book* get out that is written againſt *Baronius*: which is an *Argument*, that *there* they intend

* This was the Pope.

tend to lay the *Foundation* of their *temporal Monarchy.*

I cannot yet free my ſelf of the Trouble and Grief I found at the firſt hearing of your Indiſpoſition, which being contracted through the exceſſive Cold of the laſt Winter, ſhould have been corrected by Nature the following Summer.

If you ſhould have come this way, as it was reported you would, I ſhould have tried to perſwade you to let Nature alone, and not meddle with Phyſick: and I ſhould have had an unſpeakable Satisfaction to have had an occaſion of ſeeing and waiting on you, if it might have been for your good.

I hope you will have no ſuch Occaſion to make uſe of theſe Baths, but that you will recover your Health without them; not forbearing to add this further, that whatever comes of it, you muſt not build much upon the Virtue of theſe Waters, which, it may be, are more valued there than here, as People uſe to magnify things that are a great way off from them.

If you ſhould, after all, come hither, I believe you would pity our Miſeries; and this, more upon the Account that we have not obtained the End of our Hopes, than becauſe we are in any worſe Caſe than before: for things are juſt as you left them, without being worſe, but far from the Hopes of being better. *Here* lies our Complaint, that humane Affairs can neither ſtop nor get any Hopes of amending. There is, I may ſay, a certain Fear of Evil; yet things which are yet *to come*, are in the Hand and Diſpoſition of God; and the tenth part of what is feared, doth not uſe to happen. The Brags of

the

the Jeſuits have as yet no *other* Foundation, but in the *Scheme* of their own Deſigns.

There hath been nothing as yet done in it; and according to the way of managing things here, it muſt be a full Year before any thing can be. I dare not beſtow the term of *Impoſſible* upon any thing; but if there be any thing in *reaſonable Conjectures*, as I may ſay, I ſhould be of your Mind in this Point, that there is no great matter to be feared from *thence*, and I ſhould be apt to give a little more Scope to my Credulity. But I cannot deny, that from this Place I am afraid of ſomething elſe, and that they will not imitate the Fox in the Fable, that loſt his Tail. I imagine that thoſe Fathers [of *Loyola*'s Gang] like wiſe Men, have their Heads at preſent more buſied about *keeping* what they *have* in *Germany*, than *in recovering* what they have *loſt here*.

What they did conclude in their Congregation, is not poſſible as yet to be learned, except one thing, which is not a good one by any means; and *that* is, that they have augmented their General's Power, which is nothing elſe but a cloſer Union of themſelves with the Court of *Rome*, and with one another.

Theſe laſt Months we have been troubled with ſome offenſive Propoſitions; but at this time all is huſh'd up, as if there had been never a Word ſpoken. As for Matters which paſs in other Places, which were little regarded when Men thought they would never go beyond *Hungary*; now they begin to make ſome more Account of them, ſeeing them get out of the Bounds of that Nation, and threaten far and wide; and this makes us ſleep more quietly. Though I am at

this time fain to ſtand idle, yet it is not through any Negligence: but becauſe *unſeaſonable Acting* might deprive me of the means of *acting* upon a *good Occaſion*; and nothing would more expoſe me to thoſe Dangers, which make you ſo kindly concerned for me, than doing any thing of my own Head, and without the Advice of others; and ſo giving a Colour to thoſe that ſeek it, for perpetual Inventions and Plottings againſt my Life. This I am ſure they do, and I am particularly adviſed of it from many Hands; and I do not altogether neglect my ſelf; but it never troubles the Eaſe and Quiet of my Mind, leaving the reſt to God.

Poſſibly there is nothing more needful, than to let the World know the plain Truth of things as they have gone; ſince our Enemies, following the Cuſtom and Example of thoſe which have been before them, have forged and printed falſe Accounts of them, but kept by them to diſperſe in ſuch Places as they think fit, and by little and little.

Yet I muſt act here with Caution; and yet I believe the End will be, that it muſt come out at laſt. But hereof I ſhall give you a larger Account hereafter. Monſieur *Gillot* hath done me the Favour of beſtowing on me a Copy of his Collections concerning the Acts of the Council [of *Trent*,] which was very welcome to me; and I find therein many remarkable things. I thank'd him in a Letter of mine to him; wherein I alſo ſent him a Copy of ſome things which I my ſelf collected, as a Taſte of many things more which I have about that Buſineſs. I pray, Sir, when you ſee that Gentleman, be pleaſed to ſa-

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lute him with my humble Service, and tell him, that I am very mindful of him, and am at his Devotion.

I have received *the Rights of Precedence*; I have not yet read them, but I thank you for them; and ſo I am greatly obliged to you further, for the Advice you give me of Monſieur *L'Eſchaſſier*, who appears to me the Learned'ſt Man in the Knowledg of the *Church-Canons*, that ever I knew. He hath written to me very learnedly and ſolidly; and now he ſends me a *Diſcourſe* of *his* upon an *Aſperſion* caſt upon him, which is a very learned and well-grounded Piece. 'Tis true, I have written to him with ſome Freedom, and ſuch as I durſt not truſt an *Italian* with. For the future, I ſhall make uſe of your Counſel, which I know by Experience to be diſcreet and friendly. Signor *Malipier*, Sign. *Fulgentio*, and Sign. *Molino*, ſend you infinite Salutations: Signor *Molino* is in great Expectation to ſee Monſieur *Caſaubon*'s *Polybius*; and till he can do that, he is deſirous to know what there will be in the Book; whether it will be ſimply with Notes, ſerving to open the Senſe of the Author, as thoſe of *Lipſius* upon *Tacitus*; or whether there will be beſides, any Military or Politick Diſcourſes in it: and he intreats you to inquire for him about theſe things, and write a Word or two about it. 'Twas written hither that Monſieur *Caſaubon* was upon adding the Piece that is wanting to his Tract, *De Libertate Eccleſiaſticâ*.

I cannot think ſo, becauſe it would occaſion the *prohibiting* the Book; though on t'other ſide, it may be, it would be opening a Paſſage to thoſe Conſiderations, with ſome Perſons, which

would never read them under their own proper Title.

I am highly obliged to the Favour of the Preſident *Thuanus*, for remembring me. I beg of you, Sir, to give him my hearty Thanks, and to intreat him to continue his Kindneſs, and accept my Service. And then I muſt ſay, that I have a great Deſire to do your ſelf ſome Service, whoſe Hands I humbly kiſs. I gave the Letter to Monſieur *Aſſelineau*; if he pleaſe to ſend any by me, his Anſwer ſhall be *put up* with this.

Venice, May 27, 1608.

LETTER VI.

SOme Days ſince I had the little Book of *the three Remonſtrances*, which *Monſieur L'Eſchaſſier* ſent me, which ſhews an extraordinary Eloquence of the Author; having by me two Copies of it: You your ſelf preſenting me now with another, I have given that which I had before to Signor *Molino*. Some Days ſince I wrote you word, that I had found out a way of ſending hither any Book of bulk; and I have made all Appointments ready for ſuch a Purpoſe, which are neceſſary for ſuch a Conveyance; but this is no time to make uſe of them; conſidering that upon a Suſpicion that the Plague is in ſome Places, all Packs of Merchandiſe are ſent to the *Lazaretto*, and there opened; and if there be found any Books amongſt them, there is no getting them away without a Piece of Money. At this time theſe *Papicoli*, or *Pope-Adorers*, are grown

grown ſo inſolent, that one can hardly live amongſt them.

When there is any Occaſion to make further Uſe of the way I tell you, I will write to you, and be ready to receive your Favour. I have not ſeen any Man of this Age that hath written any thing which he could properly call *his own*, except *Vieta* in *France*, and *Gilbert* [*de magnete*] in *England*. I have a great Value for *Vieta*'s things, as they do *richly* deſerve it. I ſee by the *Catalogue* that he gives us in *ſome* of his *Books* which are *printed*, that he wrote many other *curious Speculations*, whereof *one* there is (and it is a *very good one*) that is come to my Hands, intituled, *De cognitione Æquationum*; and I make great Account of it.

If it ſhould lie in your Power to procure me any thing elſe of his, I ſhould take it as a very ſingular Favour. I underſtand that this *great Wit* was very expert at the way of writing by Cyphers: He muſt needs have left ſomething or other about it; and if it ſhould prove ſo, it muſt needs be a very good thing.

But why don't his *Heirs* publiſh all that he left? In my Opinion they are bound to do ſo upon two Accounts, *i.e.* the *Honour* of him that is *dead*, and the *Benefit* of thoſe that are *alive*.

Now at laſt, after many Thoughts and Purpoſes that I have had about it, I am reſolved to ſend my *Relation of thoſe things which happened in our Controverſy* [*with the Pope*], but it ſhall be put into the Hands of my Lord *Foſcarini*, as I have undertaken to finiſh the things long ago begun by me; and I intend to ſend them quickly. We have News from all Parts of Stirs and Troubles: *Spain* only is quiet at home.

'Tis thought here, that there is ſome *Catholicon*, gilded over, ſpread in *Holland*.

The Affairs of *Germany*, according to moſt Mens Opinion, will be compoſed. Yet I do not ſee that their Quiet will laſt long. I am afraid, their Peace will be upon very *tickliſh terms*, through the Diſtruſt and Jealouſy there is amongſt themſelves; and that it will turn to a greater Diſorder than they are now in.

We (unleſs it pleaſe God that things go better with us) are not likely to get out of Expence and Trouble; the Report being, that the *Spaniards* have a Deſign upon *Albania*. We ſtill ſee ſome great Stirs in *Ireland* and *Scotland*, which foretel the *great Mind* and *vaſt Deſigns* of *him* that is not afraid to venture upon *all* Projects *at once*. God grant that all may tend to the Increaſe of his Church, and the Glory of his Divine Name.

I pray write me ſomewhat concerning Monſieur *Dollot*; and remember me heartily to Meſſieurs, *Gillot*, *L'Eſchaſſier*, and *Caſaubon*. And thus I conclude, kiſſing your and their Hands very humbly. *Father Fulgentio* ſends you infinite Salutes.

Venice, June 12, 1608.

LETTER VII.

I had two Letters of yours in one Day: one dated on the *6th*, and the other on the *17th*; the firſt was given me by *Monſieur Aſſelineau*, the laſt came under the *Cover* of my Lord *Ambaſſador Foſcarini*'s Letters. I often wrote to you theſe laſt

laſt Months: but becauſe I was not ſo particular, as to tell you I expected your Anſwers, I dare not miſtruſt the Arrival of my Letters to you.

And ſince that, I have not forborn writing to you out of any Neglect, but for want of matter, without which I am ſo dry and barren as to Writing, that I am often forced to be wanting in due Offices to my Friends and Patrons; and at preſent I am ſorry that I am deprived of the Pleaſure which I ſhould have in writing to you with my own Hand, as I uſe to do.

I feel ſome Pain again in my Jaw-bone, where I was hurt, which is very troubleſom to me, and affects my Eye ſo grievouſly, that I cannot fix it ſo ſtedfaſtly upon any thing as I could before. The Conſideration you had with my Lord Ambaſſador, and the Diſcourſe you gave me in your laſt, are extreamly well grounded; and without doubt ſuch a Union would produce abundance of Reputation and Safety. But as I confeſs the Ground and Reaſon of the Diſcourſe to be good, ſo I look upon the putting of it into Practice, as impoſſible, ſeeing it is look'd upon here for an undoubted Maxim; *That Men had need take heed of all thoſe Actions, which are apt to make other Men jealous, who are more powerful than they.* We are rather reſolved to die ſuddenly, than be expoſed to the Hazards of a Diſeaſe.

Here goes an Opinion alſo up and down theſe Countries, that the Peace of the States will certainly be made; and that either before it, or after it, they will be out-done by the Tricks of the Spaniards; ſo that they ſhall have the Dominion only in ſhew; nay, that their Forces ſhall be imployed not againſt their Enemies, but a-

gainſt their Neighbours; which I look upon as no very unlikely thing, ſeeing the ill Seeds that have been ſown amongſt them this Year ſpring up already; and as I value the Strength of that People, as it deſerves to be, ſo I take their Government to be full of Imperfections. At the Beginning of the Auſtrian Stirs, many had a Suſpicion, that there might be a ſecret Correſpondence amongſt them, to oppreſs ſomebody elſe: it was believed afterwards that it would turn to a Change of the Emperor into an Abbot. And then again it was judged to be a Conſpiracy of the whole Houſe of *Auſtria*, and one *Stranger-Prince* more, againſt his Imperial Majeſty. Now certain Advice being come that things are compoſed, I know not what to ſay more but this, that we do now injoy ſo peaceable a time, that there is nothing big enough to ſet us together by the Ears: Whereupon the Pope knew very well what he ſaid, when he ſaid, *There is nothing there to loſe.*

Concerning the great Preparations for Sea, which are making in *Spain* and at *Naples*, there are various Opinions. Some will have it, that it is for a Deſcent upon *Albania*; others in ſome Place of *Africa*; others in *Greece*. Certain it is, that the Fleet carries Arms for 20000 Men, and all manner of Materials for Forts: A Man would think, upon the Reaſon of the aforeſaid Reſolution, to make no War upon any Account whatſoever, that all this huge Buſtle will come to juſt nothing after all. You adviſe me to beſtir my ſelf, for the great Opinion that ſome have of me by the Management of Matters which are paſt, which makes them over-value me,

me, and think a *poor ſhort Dram* as ponderous as a *Talent:* but I muſt deſire you to think *well* of it, and mark it *cloſely*, that there are many things which are called *good* by us, as they are under *Conſideration*; but when they come to *Practice* and *Execution*, are really *evil* for want of *Opportunity*, which is the *only* thing that makes Actions *good*. It would be a very *good* thing to beſtir one's ſelf in the *Service of God*, without any *other* Reſpect, if all *Circumſtances* ſhould agree for it: but if *this* ſhould be done *unſeaſonably*, it would not deſerve the Title of *Good*; but *rather* might be a Prejudice to *that*, which being acted ſeaſonably in future times, might produce ſome *good Effect*. I am apt to think that *Vieta*'s *Harmonicon Cœleſte*, is ſome Doctrine about the Signs and Conſtellations; in which ſort of Learning I know that Gentleman was exceedingly well vers'd, and upon that Account I long to ſee it; and if it ſhould not exceed the Bigneſs of ſuch Packets as the *Carriers* carry, my Lord Ambaſſador will do me the Favour to ſend it to me. If it ſhould be too big to ſend *ſo*, it may be ſent any other way, becauſe it can meet with no Hindrance: but for the ſending other ſorts of Books, I think *Monſieur Dallot*'s way is beſt; becauſe in *Zurich* or *Coir*, or in ſome other Place of the *Val-Teline*, there may be ſomebody to keep them *by* him, till an Opportunity of further Conveyance; conſidering, that if they ſhould get to *Bergamo*, you would not think how watchful they are *there* (as they have been for about a Year) that *no good Book* come thither. Firſt, there are Spies in all Places from whence they can come; then in *Iſprug* and *Trent* the *Searchers* are as *ſly* as can *be*,

And

And then in the Country of the *Griſons*, the *Spies* are as buſy at *their Trade*, as it is poſſible for ſuch *Sharks* to be; and in all the Cities of this State they are doubly diligent. I am afraid that by little and little we ſhall loſe that *Entrance* into *Liberty*, which God *opened* for us. I have heard, with *great Regret*, how it came to paſs that we had not Monſieur *Caſaubon*'s Book compleat, and with *greater*, that he has been *no more look'd upon* than he is, which is a thing I did not know till now. Concerning this, I have ſpoken of him to *Him* who ought to know it, and I believe he will have ſome Recompence made him. In the mean time, I beſeech you to give that Gentleman notice, in as handſome a way as you can, that as things are in *other* Republicks, *ſo* they are *here*; Men have various Affections and Intereſts; and upon the account of their *Liberty*, there is a Boldneſs alſo in *their* Miniſters, of executing Publick Orders *but juſt* as they pleaſe; and this is the reaſon of that Unthankfulneſs and Incivility which has been ſhewed him, for ſtanding up in the Defence of their Cauſe.

I muſt tell you a piece of News withal; A Friar of the Order of St. *Dominic*, which you call *Jacobites* in *France*, by Name *Friar Thomas Caraffa*, undertook lately in *Rome* to defend 500 *Theſes*, dedicated to the Pope, and that's enough to tell you what kind of *Theſes* they were. But in the Front of his Book he has put the Pope's Picture finely engraven, with divers Impreſſes and Motto's taken out of the holy Scripture; as in particular theſe, *Inimici ejus terram tingent. Regnum ejus Regnum omnium Seculorum.* On the ſides of this Picture there are two Trophies;

on

on the right-hand the Trophy hath an Imperial Crown, and underneath two Regal Crowns, and under them two Coronets, and then the Cornet of the Duke of *Venice*, with many Scepters cut in divers parts of the Trophy. On the left ſide another Trophy hath the Turbants of the Sultan and Sophi, and ſome other Eaſtern-faſhion Caps, and the Czar's Cap of State after all, with Semiters and other Arms of thoſe Princes, with an Inſcription at the bottom of the Picture, made up of theſe Numerical Words; *PAVLO QVINTO VICE-DEO, REI-PVBLICÆ CHRISTIANÆ MONARCHÆ INVICTISSIMO, PONTIFICIÆ OMNIPOTENTIÆ CONSERVATORI ACERRIMO.* Which I was the willinger to tell you, upon a belief that you will be pleaſed with it, when you ſee *by it* how *mightily* the *Church* is *thriven* in *Greatneſs*. And ſo I ſhall conclude, begging of you that I may ſtill have the ſame place in your Favour, which you have given me, and be thought worthy of your Commands.

If Monſieur *Bellot* be in *Paris*, I deſire you would give him my beſt Reſpects, and tell him that I have received his Letter, and anſwer'd it by the ſame way it came. *Signor Malipiero* and Father *Fulgentio* do humbly kiſs your Hands. The incloſed Letter is *Signior Molino's*.

Venice, July 8, 1608.

LETTER

LETTER VIII.

I Find ſo much pleaſure in reading your Letters, that they ever ſeem ſhort to me; and I beg of you the continuance of your Favour in writing often to me; eſpecially when it may be with your Convenience. You would not imagine how narrowly we are watched by thoſe that are ſo deeply in love with our Liberty, not only by their Spies at home, but by open Guards and Watches in the Countries round about us.

In *Inſprug* and *Trent* they are as vigilant and careful that no Books be brought hither, as Art and Money can make them.

In *Bergamo*, *Verona* and *Venice* it ſelf, they have the *rareſt Spies* to obſerve and watch to whom Packets are ſent that ever were. Theſe things don't diſpleaſe me, knowing that a jealous Lover always gets himſelf Hatred, and at laſt makes his Miſtreſs ſhake him off. I have read already *Paſquier*'s Catechiſm, I have peruſed the Review of the Council [of *Trent*] and *the Bureau*, and *the Acts* [*of the Council.*] If there be any other *Book* about this Subject amongſt ye, I ſhould be glad to ſee it; for I have written ſomething of it my ſelf, more than all this, as I have made Collections from other Memoirs, which I have met with in theſe parts.

Tho it ſhould be ſome time before I can ſee the *Harmonicon Cœleſte*; yet, as is a thing that I greatly value, it ſhall be never the leſs welcome, come when it will; and I ſhall be much obliged to you for

for your care in ſending it; but upon this condition, that you do not give your ſelf nor any body elſe any Trouble or Inconvenience about it. If there ſhould be any other Book that you have a mind I ſhould ſee, tho it be a great one, I ſhould deſire you to look it over, and ſee whether it would countervail the Charges of ſending it, and then it may be ſent by ten Sheets at a time in a Packet of Letters; and it will be the beſt way ſtill to ſend me word before-hand of the Name of it, that we may not be at all this Trouble and Charge for a Book that I may have ſeen and read before.

I can ſcarce believe but that Monſieur *Vieta* hath left ſomething about writing by Cyphers; and if any ſuch thing come to your hands, I ſhould be very glad to ſee it.

Monſieur *Alcaume* was recommended to me by *Marino Ghetaldi*, a Gentleman of *Raguſa*, and a judicious Man; and ever ſince that, I have had a good Eſteem and Value for him, as your good Friend; and therefore I deſire you to take ſome occaſion to let him know how much I honour him, and to offer him my humble Service, and to acquaint him that I ſhould take it as an Honour to receive his Commands.

Sometime before the Affairs and Occurrences of the World invited me to thoſe Conſiderations (as Matters of ſerious Study, and not meer Paſtimes) which you ſaw me ingaged in, all my Pleaſure lay in the ſtudy of Philoſophy and Mathematicks; and I took a particular fancy to *Vieta*'s Books, who, amongſt his other curious Diſcourſes, has written one *De Cognitione Æquationum*, which is not yet printed; it came to me by

by the means of *Signor Ghetaldi*, ſpoken of before; and it gave me occaſion at that time to exerciſe my ſelf in that part of Mathematicks, and in my mind I have found out ſomething concerning that Subject.

At preſent I have laid it all aſide, not only becauſe I have ſomewhat elſe to employ my ſelf with, which is of more moment, but becauſe I have not *Ghetaldi*'s Company, which made me a cloſe Student of it.

Now it is determined that my *Relation* ſhould get abroad, I am now reviewing it in order to get it copied, and I will write to my Lord Ambaſſador about it; ſo that you will ſoon have what you deſire. As for what concerns the Affairs of the World, I ſee great Troubles, which nevertheleſs, through the Mercy of God, will all end in Peace. We have ſeen (and we muſt confeſs it) ſuch ſtrange Controverſies and Wrangles compoſed, as at other times have embroil'd the whole World. This laſt about the Emperor makes me amazed, if it do not prove in *Conſequence* like a Pile of *Barricado's*.

This Republick is not at great Expence and Waſte by arming every Year, but receives another Damage, and it may be a greater, by the *Corſairs* of *Sicily*, and other parts, which ply about us for theſame purpoſe; and yet there are thoſe that are not at all troubled at this to ſee us thus exhauſted; and if *they* can but *ſleep in a whole Skin* at preſent, *let the future ſhift for it ſelf.*

I make no Queſtion but what you ſay is true, that *all Fear brings the Evils which we feared.* I know that any Paſſion when it is immoderate,

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The Sum that *Toledo* muſt pay is great, provided he ſpend nothing of *Savoy* there, and break to pieces a good part of *France*.

It has been believed here for ſome time, that the Stirs in *Ireland* will turn to a general Rebellion; but I have ever ſmiled at it, to think that the Head being gone, the Members ſhould ever venture upon ſuch a Matter. The Affairs of the World are not ſo eaſily untwiſted.

I am greatly pleaſed at the Undertaking of Monſieur *Gillot*, to ſhew the Liberty of the Church, I will not ſay the Gallican, but the Univerſal Church; and it may be God intends in *this Age*, by a ſweeter method than that which was tried the laſt Age, to put down *Tyranny*. There was *then* an endeavour to lay a *Foundation* for *this*, but the Work was not *finiſhed*: Who knows but that the beginning *now* to *cover that*, as is at preſent *a doing*, there may be ſomething *made of it?* If *God* bleſſes the *Work*, there is *hopes* of it. *Signor Biondi* brought me a Letter without any Name to it, which I am apt to think came from Monſieur *Caſaubon*, to whom I write about it by this very *Carrier*.

I think I wrote to you by my laſt, an account of *the proud Inſcription*, *which* ſhews the fulfilling of *Prophecies*. *Menino* of this place made firſt an * Epigram upon it, which you ſhall have here-

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I think I wrote to you by my laſt, an account of *the proud Inſcription*, *which* ſhews the fulfilling of *Prophecies*. *Menino* of this place made firſt an * Epigram upon it, which you ſhall have here-

* Which, it may be, was one of thoſe at the end of theſe Letters.

herewith in his own words. At my Request he altered the manner of it, and made it as you see in the second Copy: I send you both of them. But he would have things taken as he means them, and that they should go no further. He is very earnest that Monsieur *Casaubon* would finish his Book concerning Liberty; but I will say *withal*, that when he has done so, he must be sure to make room for it that People may read it, which is *all* in *all*. It has been told me, and written to me too, that Monsiur *Pithou* has written a very pretty Tract upon the occasion of our Controversies; if you could but get a sight of it, and let me know the Argument he proceeds upon, and give me some general Idea of the Discourse, I should take it for a great Favour. *Signor Malipiero* and Father *Fulgentio* send you infinites Salutes; and I kiss your Hands, praying God that I may do something to serve you.

Venice, July 22, 1608.

LETTER IX.

I Am often afraid that I am troublesome to you with my long Letters; and if you did not incourage me in your Answers to go on, I should not adventure to do it.

That I may have something to write this bout, I herewith send you *Signor Menino*'s *Ode*, which I thought worth seeing. As for News, I will tell you *this*, That *John Francis Sagredo*, a *Noble-man* of this *State*, hath made a *pleasant Book* upon the *Jesuits*, having counterfeited the Name

of

of a *Gentlewoman*, a *rich Widow*; and making as if he had taken abundance of those *wise Fathers* Letters, *responsive* to her, full of their *Doctrine* and *Tricks*, sometimes upon apretence of her seeking from them a *Resolution* of her *Doubts* and *Scruples*; sometimes asking *their* Counsel how to *make her last Will and Testament*, and divers other *Devices*: and the *Intrigue* is made to last four Months together with Letters *to* and *fro* twice a week; for so often they go from *hence* to *Ferrara*. The Gentleman at first makes use of one of those Women, whom we call here *Chietines*, that is, *Votaresses* of the *Jesuits*, but *one* that was *really* un-Chietined [*i. e.* a Woman that upon the discovery of *their* Tricks, was resolved to shew *them* one] by the means of whom he betrayed some of those *good Fathers* Friends here, that did them the Office of sending their Letters. This Gentleman last Saturday being to go away, (as he went for *Soria* to be *Consul there*) we met, *a few of us*, the day before, to dine with him at his House, where *Signor Menino* made this *Ode* to be read.

As for things abroad, they make me astonished more and more, and those that relate to *Matthias especially*. I make no doubt but the Pope and he know each others Minds well; and that the King of *Spain* and the Jesuits know *all* their Minds as well as *they* do *themselves*, *he* being of *their* Order: the thing that makes me say this is, because *Matthias* hath granted *Liberty of Religion* in *Austria* and *Moravia*, where the *Emperor* had taken it away. This is past my cunning to apprehend; I am not able to see to the bottom of this *Mystery*. But there is with *Matthias* a

young *Hungarian* Nobleman that is well known, whoſe Name is *Setſch*, who was the *Setter-on* of *Botski*'s Rebellion, and afterwards he *ſtruck in* with the Emperor, and now is alſo one of *Matthias*'s *Court*.

I am not without ſome thoughts that the *Foxes* are at preſent in the *wrong* road for *Prey*.

That *Toledo* comes to *cozen* and *trapan*, is *like him*; and at this time, it may be, he will cozen thoſe that have a mind to be *ſo ſerved*.

Concerning the Affairs of the *States* of *Holland*, I am not *Diviner* good enough to make any good and ſure *Prognoſtication*, when I conſider that ——————— they have entred into League with *England*, purſuant to the Peace of ——————— made to the contrary. It would be convenient, one would think, to debate what was fit to be done, by a courſe of War, and not a courſe of Peace.

Nor do we know what to think will become of the Spaniſh Fleet, they ſpread divers ſorts of News and Advices to amuſe the World: hitherto they have made *a fine piece of work of it*, by occaſioning the *Biſhop* of *Coron* to be *impaled* [or have a *Stake* driven through his Body] by the *Turks* in the *Morea*, and ſome others with him, for being ſuſpected to keep *ſecret Correſpondence* with the *Spaniards*. I am of the mind that all their *Enterprizes* will be no *better*. *Monſieur Aſſelineau*'s Indiſpoſition muſt needs have been inconſiderable, becauſe I have ſtill ſeen him, and never knew but that he was well; he has *now* told me, that for three days he has found himſelf out of order. I am extreamly delighted that you are in ſuch ſtrict Friendſhip with *Monſieur*

 Alcaume,

Alcaume, hoping that by your means I may alſo get acquainted with him, as I heartily wiſh you would *bring me*.

We underſtand *here* that the *Princes* of *Germany* are met in divers places; but we can't learn the *bottom* of it; for here *we* make no *great* account of the *Affairs* of that *Empire*: but I for *my own* part, do think them of *very great* Conſequence: I wiſh I could have ſome account of them. I know that you by *Monſieur Bongar*'s means, may get to the *Quinteſſence* of them: I beg of you ſome *Information* about them. We have no other News from *Rome*, but of the *Impriſonment* of two principal *Barons* there; which, 'tis thought, will end more in the Chaſtiſement of their *Purſes*, than of their *Perſons*. The *Republick* at this time has no Quarrel with that Court. Things are in great Quietneſs, God grant they may be as much forgotten; but *this* I doubt of. We don't yet know how welcome *Monſieur de Breves* is at that Court; but *this* we know, that the *Spaniards* are *more* in favour *there* than they have been, and, ſo far as we can imagine, they are to be ſtill in more.

I am ſtill deſirous to do ſomething that may be acceptable to you, whoſe Hands I kiſs.

I muſt tell you (which I had almoſt forgot) *now* you ſhall have my *Relation* quickly, which is *longer* than I thought it would have been. Pray give my humbleſt Service to Preſident *Thuanus*, and tell him, that my Deliberation about ſending it, makes no alteration of me. And if you chance to light upon *Meſſieurs*, *Gillot*, *L'Eſchaſſier* and *Caſaubon*, remember me moſt reſpectfully to them. *Venice*, Aug. 5, 1608.

LETTER X.

I Don't think that any of your Letters have miſcarried, or any of mine: Yet however, for divers good Reaſons I ſhall do for the future as *Merchants* do, *viz. ſtill* mention my *laſt*, as I write more, and alſo ſpecify the Date of Yours, as they come to hand.

My laſt was by the *Carrier*, who parted hence on the fifth inſtant; and yours which I had laſt, and which I now anſwer, was dated *July* 28. from which I perceive that you think us to be juſt as we were when you came hither; but 'tis a miſtake, we are changed, like the Moon: thoſe which were then awake, are now aſleep; and dreaming that there is nothing to hurt them, lay aſide all manner of Care for their Security.

No body minds what Effects the preſent Maxims, by which things are managed, may have hereafter, ſo as they do but ſerve to keep them idle and quiet at preſent.

There is no doubt but *we* ſhould be glad of a greater Security than we have at preſent, provided it would be unattended with Fears and Jealouſies; but I am not ſure, but that if it ſhould come *eaſily*, it might be *rejected* under the Name of *Novelty*. In ſhort, we live here by *Examples*, not by *Reaſon*.

The *Spaniard* hath now been quiet in *Italy* many Years; if he can but *hold it* for the time to come, there's the Queſtion; and 'tis very likely that he will act as he has acted, and then 'tis

alſo probable that he may ſee another State of things: Every body will believe as their Fancy leads them: we, as we are mightily addicted to Thoughts of Peace, ſtop our Belief here.

I have a very honourable Opinion of the States [*of Holland*] and of our own Worth: but I am nevertheleſs afraid, that the Tricks and the Unity of their Enemies may bring them into an ill Condition: and I cannot place ſo much Confidence in *their Neighbours*, as is ſufficient to counterballance theſe Fears: yet all are not of this Mind, becauſe things at a Diſtance look ſmaller than they are.

The Advices you ſend to Signor *Molino*, and thoſe you write to me about *Don Pedro di Toledo*, are juſt *ſuch* as come from thence to *others*; and they all make it plain, that *their* Tricks are very well underſtood.

Yet for all this, I believe he hath other Buſineſs with the King, and much more with other Men: nor can I think, but that where they have ſuch expert *Maſters* of *their* Art, as the Jeſuits are, they will get ſomething by it at laſt.

'Tis true, God makes the Wiſdom of this World Fooliſhneſs ſometimes; but we do not know whether *this* be the time of his *Counſel* to ſhew it ſo or no.

The Spaniſh Fleet, which is indeed ſtrong, hath kept us, and ſtill keeps us ſuſpicious: there was a Report here about a Month ago, that it was to ſail to *Arrachia*, as you ſay; and there were ſome Veſſels, to give a Colour to this Report, that were ſent Weſtward: But on t'other ſide, thoſe Ships which have the Ammunition aboard, the Weapons and Inſtruments for Fortification, are gone Eaſterly.

I dare not positively affirm any thing; but I am apt to believe, that they are not bound for *Arachia*, but another Place that is worse for us, if their Design should take: but therefore I believe it will all come to nothing. From *Bohemia* and *Hungary* we are told, that things there are not so quiet as they look'd: They are certainly raising Horse and Foot for the Emperor. *Matthias* in *Hungary* is not quite so very happy as it was thought he would be. Every body suspects, but I do certainly believe, that all this Stir is not without some Jesuits at the bottom of it; and because they do not yet appear openly upon the Stage, I am of the Mind that we are not yet *near* the *last Act*, but only at the beginning of the *Play*.

The Embassador *Molino* is at *Prague*, and there he will stay, though the Emperor doth not like this *very well*. The German Princes are often together, but their main Business is not yet discovered. The World at this time is *so very peaceable*, that if I should see two Armies in *Battalia*, just going to ingage, with their *Pikes in Posture*, and their *Guns cock'd*, I should think they would *both* retreat for all this, and march home again, without striking a Stroke.

We have seen so great Occasions of War past over, and ending in Peace, that we are forced to believe there can be no Breach made, but upon a mere Surfeit of Peace. I have shewed Monsieur *Asselineau* the Copy of my *Relation*, that he may assure you in what Condition it is. Signor *Malipier*, and Father *Fulgentio* do return you their hearty Service. I must tell you once more, that Father *Fulgentio*, the *Cordelier*, who spared not

to

to rebuke the Vices of the Roman Court, as you know, and hath been perſecuted by them for two Years together, is at laſt wheedled by them, and gone away from hence privily the 8*th* Inſtant, towards *Rome*, where he will quickly be; and they will ſoon lay Hands on the *ſtray'd Sheep*, and make a *Beaſt* of *him* quickly.

In ſhort, he was wrought upon by *Doublons* of *Spain*, which he finger'd abundance of: Judg you then what Temptation thoſe Perſons are able to reſiſt, which have *broke through* the *Poverty*, the *Nakedneſs* and the *Contempt* of the *World*. Believe it, *Sir*, there are a *World* of *Hypocrites* in *Italy*: and never *wonder*, as you do in your Letter, that *they* ſhut their Eyes againſt the Light, who ſhut them againſt Truth, and open them again at their worldly Intereſts; and when they ſeemed to ſee leaſt, had an Eye ſtill at the Roman Project, and thought to catch us all, one after another: they think to get me too alive or dead; but they muſt ask God leave before they can *make away* with me; and it may be, I ſhall do them more Miſchief when I am dead, than I can do whilſt I am alive.

I underſtand that thoſe of the Order [of *Loyola*] will have a *Congregation*, when they *ſee it time*. I ſhould be glad to know their Buſineſs. So concluding here, but continuing my beſt Reſpects to you, I kiſs your Hands, intreating you to preſent my humbleſt Services to my good Friends, Preſident *Thuanus*, *Meſſieurs*, *Gillot*, and *Caſaubon*.

LETTER XI.

SInce you intend to ſend me ſome of thoſe fine Tracts which are come out amongſt you, I ſhould think it beſt to ſend me notice beforehand, what you deſign for me, that it may not prove ſomething that I have already; nor you be put to a new and great Trouble to no purpoſe. I make no queſtion but that the *cloſe Siege* that our *Friends* lay to all Paſſages, that nothing may get hither, is a ſort of *Slavery* to *us*, and Imperiouſneſs in *them:* but we are *blind*, nay, we *will not* ſee, though it be for our good ſo to do. If our Friends can but tell what uſe to make of *this Patience* of *ours*, they will conquer us *with a witneſs.* Their Work is, to do things ſlowly and gently, by a little at a time, that we may be *rid upon* without feeling any great *Weight* or *Pain.* They are wiſely aware of their former untoward Proceeding, having laid the Blame of it upon the People. They have been theſe ten Months managing their Matters dexterouſly; and here's *the Miſchief* of it. Ever ſince it was underſtood, that the Spaniſh Fleet was ſail'd to the Weſtward, we have been ſo ſecure, that we ſhall take a *good Nap* now for a long time.

God grant that ſome great Danger or other do not catch us *napping.* * *The Tower* which you ſay you hope to ſee *fall*, is not in my opinion battered rightly; it is ſhot at, at too great a Diſtance, and the Bullets are weakned before they come at it.

* Quer. The Church of Rome?

There

There ſhould be another Tower built by it, to annoy it the eaſier, which would be no difficult Matter to raiſe, if the Workmen, which take ſo much ineffectual Pains at a Diſtance, would but make their Approaches nearer it: but theſe things muſt be left to God, without whoſe Aſſiſtance all our Endeavours are inſignificant.

I have ever wondred at the Politicks of the Jeſuits, and their Maxims in keeping their Secrets: 'tis a ſtrange thing that they have their Conſtitutions printed; and yet 'tis not poſſible to get a Copy of them: I do not mean their *Rules*, which were printed in *Lyons* [in the Year 1607] for thoſe are childiſh things; but the *Laws* of their Government, which they keep ſo *cloſe* to themſelves. There are *ſent out*, and there *go out* of their *Society*, many amongſt them daily, with great *Diſguſt*; and yet for all this, there is no getting any Knowledg of their *Tricks* and *Artifices*. I have ſeen, and have now *by* me, in *Paſquier*'s *Reſearches*, the Speeches made by him ſince the Year 1564. but thoſe are too near the *founding* of the *Order*; they have *otherguеſs Myſteries*, and *greater* ones *now-a-days* than they had *then*.

There are not ſo *many* Men *again* in the whole World, which do ſo unanimouſly *agree* in *one and the ſame* Deſign, and manage their Buſineſs ſo *exactly*, and ſhew more *Boldneſs* and *Zeal* for the accompliſhing of it, as *they* are. I ſhould think it a great *Point gain'd*, to learn the *Secret* of *their* Government, and diſcover their *Tricks* and *Politick Devices*, to be able to *oppoſe* them.

The Attempt that you intend to make for getting the *Speeches* made againſt them in *Paris*,

in the Year 1594, would be ſome Advantage; but it would be *more*, if you could any ways learn from ſome *caſt-off Diſciple* of theirs, ſomething of *their Secrets*. We believe the ſame thing here that you do *there*, concerning the Embaſſy of *Don Pedro*, that it is managed by them; and for a long time together we have ſmelt out the true Deſign of it.

Although the Peace of the *Low-Countries* ſeems to be *their* chief Aim, yet I believe it is *not*; it may be it may be made uſe of for a *ſtalking Horſe*; but there muſt needs be *ſomewhat more* in it than *ſo*.

No body doubts but that the *Commotions* in *Bohemia* are managed by *them*, though they do not yet *play above-board*; nor is their *main Buſineſs* found out. I look for it, that time will quickly ſhow *ſome huge Deſign* a-foot; and whether *this* be to break their *own Necks* or *other Folks*, God only can tell.

I have ſeen a Letter that came from thence, wherein 'tis ſaid, that Father *Cotton* ſhall have the *chief Care* in the *bringing up* of the *Dauphin*: I can hardly believe it, yet ſometimes God doth really blind thoſe who will not open their Eyes.

I have underſtood lately that a certain Engliſh Jeſuit, who left the Society, and went home to live in his own Country, wrote a Book with this Title, *De modo agendi Jeſuitarum*: againſt which thoſe of the Society wrote an Apology, which I have ſeen; but I could never yet lay Eye on the Book againſt which this Apology was penn'd.

I am alſo informed, that one *Elias Haſenmler*, which was before a *Jeſuit*, is gotten into *Zurich*, and has written a Book concerning *their Acts*

Arts and *Tricks*; and I never yet could learn any good that could be ſaid of them.

I would fain be able to ſee ſomewhat of *their Secrets*, being very ſure that we ſhall have occaſion *one Day* to ſpeak of them; which I do the *rather* ſuſpect, becauſe it is now two Years ago that they were *turned out* of this *City* and *State*; and they are as *huſh* as they *uſe* to be when they are *hard at work under-ground*. I am very *jealous* when they make *no Noiſe*; and I am afraid they are plotting ſome Miſchief againſt this Republick; and I am the *more* afraid of them, becauſe *others* here are *not ſo*; for at this rate they will be no longer look'd upon as Enemies, and quite loſe their *Credit* of *hating this State*, as every body before did believe they did. And God grant that we may be able to deal with them in oppoſing their Plots and Workings.

Expulſion of the Jeſuits from Venice. 1606.

Monſieur *Pithou*'s Book is commended on all Hands; and 'tis generally ſaid alſo, that he has a Mind to *ſell* the *Copy* of it: and it is but reaſonable that he ſhould ſet a Value upon his own things: Yet I do not think that the Man that ſhould offer to be his Chapman for it, would do him *any Wrong to tell him*, after the *Italian Proverb*, that he would not *buy a Cat in a Sack* [or *a Pig in a Poke*] but ſee what the Book is, whether it be worth his Money or no. In ſhort, let me ſay this of it, that it will help it off the better, if, beſides the Pains he has taken in it, there ſhould be any good part of it very proper to the Controverſy which we have had. But you know, that we are now gotten rid of that Controverſy, which is a thing that weighs much towards the beating down the Price of ſuch a Commodity.

To

To tell you ſomething that runs in my Mind about *Toledo*'s Embaſſy: His *Proteſts* made to the King ſeem to me to be very *important*. I do not know how *his moſt Chriſtian Majeſty* may be inclined; but he muſt be very *patient* to bear them. But if he offered to treat of the *Marriage* upon *thoſe* Conditions which the *King would have*; they appear to me *juſt like* their *Terms of Peace* with the *Hollanders*, which were upon the *Conditions* that *they themſelves* would have; the whole *Negotiation* ending in a *Reſolution* to have all things done after *their own way*. I am greatly in love with *D'Angel*'s little Book, for the Antiquity of it. I thought that Father *Maſſon* was dead: I ſhould be glad to know from *whence* he has all thoſe *Books* that he puts out; and to have a little Account of the true *Qualities* of this *gallant Man*, for I do not uſe to give much Credit to a *Report* that comes a *great way off*: thoſe *Letters* and *Baronius*'s *Friendſhip* are to me a Prejudice of ſome Weight and Moment againſt him.

I would gladly know whether the *Parliament* of *Provence* hath any Juriſdiction over *Avignon* and the County of *Vannes*; and whether the *King* hath *any Acknowledgment* or *Superiority* in thoſe Places.

I cannot underſtand how the *Contract* between the *Pope* and the Queen of *Naples* was made, *ſo* as to exclude the *King*. I know that the People of *Anjou* got *Provence* by a *Marriage* with *Spain*: but I think (and I do not know that I am *out* in ſo thinking) that the *Spaniards* alſo held *Provence* with Subjection to the *Crown* of *France*.

Father *Capuccino* of *Joioſa* keeps here; whether for *Good* or *Hurt* I cannot ſay; and he is to

return

return yonder, as far as I underſtand. The Churchmen are ſo often up with the Council, that I fear they will one time or other get it [in here.] The *Clergy* have ſpoken of it: I expect the *Nuncio* will ſpeak of it, and then *Toledo*.

I hear that thoſe of the Order [*of Jeſuits*] will have a *Congregation* ſhortly at *Orleans*, which will be near *you*: where you will have a fair *Opportunity* of learning what their Buſineſs is.

The *German Princes* are entring into Leagues together as hard as they can drive; and this is a thing that doth mightily diſgruntle the Pope.

'Tis thought *here* that the Affairs of the Empire go ſo, that the Emperor will neither ſubmit, nor ſhall be acknowledged as Emperor; that *Matthias* ſhall not be crowned King; and that every one will do what he liſts. I have given Monſieur *Aſſelineau* his Letter, and imparted to him what you write to me.

Here's Advice come from *Genoa*, and 'tis believed to be true, that all the *State's* Ships are arreſted in *Spain*, which is a thing that I can't tell what to make of, that King having agreed with them to give them ſix Months Notice, and Warning before-hand, in caſe he ſhould have no Mind to let them trade in his Dominions: God grant that the Affairs of thoſe States do not tumble down and break to Pieces, as I fear they will, unleſs *his moſt Chriſtian Majeſty* do ſupport them, for from *England* there is not much to be expected. But I muſt be no longer troubleſom to you; and ſo I conclude here, humbly kiſſing your Hands.

Venice, Sept. 2, 1608.

LETTER

LETTER XII.

THE little Leiſure that I have to write at this time, will make me to be ſhort againſt my Will. I have received by this Diſpatch the Book of *the Secrets of the Jeſuits*, from my Lord Ambaſſador, which no body ſhall ſee but ſuch as I can truſt. I have run it over, and it ſeems to me to have ſuch ſtrange and exorbitant things in it, that I can ſcarce believe that the Men are ſo wicked: but I can't but wonder that ſo many filthy things ſhould be indured by the World; for certain we have had no ſuch things with us in *Italy*: elſewhere it may be they are worſe: but this would be a great Shame to the Italian Nation, which is not behind-hand with any other Nation whatſoever.

That Gentleman hath thoſe Letters of the Jeſuits of *Ferrara* [which I wrote of formerly] and I ſhall have a Copy of them: they take up a great deal of room, becauſe the Buſineſs was four Months a-doing; and there are many remarkable Particulars in it. When my Young-Man comes that writes for me, I will get him to copy them out for you, and ſend them, for they are worth your ſeeing: But I ſhould not give ſuch Credit to an Extract of the chief things in them, becauſe every body will ſee the Truth better, by ſeeing all the Particulars.

The State of the Affairs of *Germany* is ſuch as is enough to make that Nation look about them, but that (as we may and muſt ſay) they prove

that

that the Anger of God is ſtill kindled, ſince there is ſo much Blindneſs in the World [to provoke him.] I have wondred at the Spaniſh Craft in treating with the moſt Chriſtian King; and the wiſe Anſwers of this Prince, being ſuch as he uſes to make, are no new things to me. We have News that the Miniſters of *Spain* having propoſed a Peace (upon their King's Reſolution) upon the Condition that they ſhall not trade to the *Indies*; and that they ſhall admit the Roman Religion; they have broke off the Treaty: but that [the *Hollanders*] have demanded further time to conſider, which is granted to them; whereupon there is an Expreſs ſent away in all haſte to *Spain*.

I am afraid of this tedious Treaty, becauſe thoſe People are too open and plain, and have to do with Enemies that are very cloſe and crafty. We have alſo Intelligence that the Spaniſh Fleet will ſail for *Arrachia*, but that they will find it well provided for them: and becauſe they diſperſe this News, I believe they intend to come back before they go thither.

The Requeſt which the Canon-Lawyers have made to the Clergy, ſeems to me an idle impertinent thing; and therefore I never fear the bringing of it in, becauſe it is a Doctrine that will ſtill waſte the Liberty of the Gallican Church, which is the only one of all thoſe which keep in with the Roman, that preſerves ſomething of ancient Liberty. The Baron of *Dona*, a moſt accompliſh'd Gentleman, hath been here, and I have had ſometimes the great Pleaſure of his Converſation. I believe by that time that this gets to you, he will be there; and therefore

fore I ſend back the Letter to you. I am unſpeakably obliged to Monſieur *Alcaume*, for offering me ſo great a Favour: I beg of you to thank him heartily in my Name; and to tell him, that he may be ſure of me whenever I can do him any Service. At the End of your Letter you enter upon Excuſes of your ſelf to me, which I ought to make rather of my ſelf to you, becauſe I ſtill write my Mind to you, without taking any great notice what it is I write; juſt as if I were ſpeaking to you by word of Mouth: but this is my way, becauſe familiar Letters of one Friend to another, are immediate Dictates of one's Mind, without any manner of Affectation.

You have already heard of the Father *Fulgentio*, the Franciſcan, his Departure hence; and how he has been courted at *Rome*. I confeſs I underſtand not their Politicks: It may be they may have *Reaſon* for what they do, but I cannot ſee whereabouts it lies. Signor *Malipier*, and Signor *Molino*, and Father Maſter *Fulgentio*, return you their humbleſt Services; and I with them kiſs your Hands.

Venice, Sept. 16, 1608.

LETTER XIII.

MY laſt to you was on the 16*th* inſtant; and now I have one of yours of the 9*th*. The News about the Propoſals made by thoſe Spaniſh Miniſters, (in the number of whom I put the *Nuncio*) tho it looks *ridiculous* at the firſt ſight, as you

you are pleaſed to hint to me; yet when the thing is *well thought upon*, it is *not* ſo, becauſe it ſhows *whereabouts* they intend to be. Theſe Men never *ſpeak* at firſt what they *think*; but, as in *making of a Pope*, they never put up *him firſt*, that they would have to be *the Man*, but ſomebody elſe to be *a Stale*; ſo in theſe Propoſals of *State*, I ſee very well what the *ſecond* will be, and what they will try to bring the King to agree to at laſt.

Things are in that condition, that 'tis not *poſſible* they ſhould hold ſo long, but there muſt neceſſarily follow, either a great and manifeſt Breach, or a good and ſincere Underſtanding between the Parties. God grant it may be *this laſt*.

If there be ſuch inſolent Words ſpoken to the King, and ſo little Modeſty uſed to him in treating with him, the iſſue of it muſt needs be ſuch as is uſual, *viz.* either to own them for Maſters, and hearken to them as Governours, (for that's the thing they pretend to) or elſe to make them know what they are [and keep their diſtance:] I am full of ſuſpicion, becauſe (unleſs I am greatly miſtaken) the greatneſs of the Danger is not ſufficiently look'd into, as it deſerves to be.

A Fortnight ago, a Counſellor was ſent packing out of this State, for denying to admit a Gentleman to the Sacrament, who had *Quirino*'s Book in his keeping [written in the Vindication of the Rights of the Republick.] Hereupon the *Nuncio* hath made Complaints and Threats, which you may eaſily gueſs at. Divers ſuch things as theſe happen, as Humours increaſe; yet no body is afraid as he ought to be,

that they will at last ripen into a dangerous Imposthume.

As for the going off of Friar *Fulgentio*, I do not look upon it with respect to the Qualities of the Man, (for so we have no reason to be troubled at it) but because upon consideration of Particulars I am afraid there is something in it of more Consequence than we can easily see. He went hence with the *Nuncio*'s safe Conduct, he went through *the Patrimony of the Church*, and was met and congratulated by the way; and when he got to *Rome*, the Pope assigned him publick Maintenance for himself and three Servants. He has had *kind* and *long* Audiences from *His Holiness*; and particularly about a Fortnight since, he was *two full hours* with the *Pope*, the General of the Jesuits being fain to dance Attendance without Doors with great Impatience, that *such a Friar as he* should be *call'd in* before *him*, and that *he* should be made to wait so long, that used to be heard before the greatest Prelate of Court. Friar *Fulgentio* writes word to his Friends here, that he shall quickly come back to *Venice*.

All those Men that stood up so stoutly for the Pope in the late Quarrel, are very uneasy and down in the Mouth, and grumble fearfully to see themselves neglected and slighted, and an Enemy made much of. Wise Men cannot but think that *this* will be a Provocation to every body to be sparing in their Services of the Pope, since the Man (that was otherwise a Person of no Account in the World) hath got so much Favour only for being a *Sinner* against the Pope. I stand in admiration of this great Novelty, that in former times the great Prelates, and the

greater

greater Princes and Emperors themſelves have not had the Honour of coming into the Pope's Preſence, without ſtrange, nay, moſt baſe and abject humblings of themſelves, and that this Friar has been introduced to it with *Bravery* and *Triumph*. What will *come* of this, *Time* will ſhew; but it may *poſſibly* be ſeen hereafter, that *he* that is believed *infallible* by *ſome*, may be *miſtaken* in *this* particular alſo.

Monſieur Pithou's Alteration of his *Mind* carries a more *decent Propoſal* in it, yet there is *ſomething* in it that looks like the ſame purpoſe he had *before*; for without all doubt, he that ſhould be deſired to have his Book, muſt think of returning *more* than meer *Verbal Thanks* for requital of it. And I doubt that in ſuch an occaſion, it would be a greater matter to get ſuch a *Requeſt* made, than to get 500 *Ducats* paid him; and therefore it will be ſo much the harder to *bring* that Requeſt *about*, as it will be neceſſary *after all* to ſee him paid the Money; and ſo a *down-right Bargain*, without any other *Engagement*, would be the beſt way for him. I have ſo great a *mind* to ſee that excellent Piece of *his*, that I will do all I *can* for him, tho there be but little hopes of it.

Tho you ſhould not be at *Paris*, yet in caſe it may be no trouble to you, and there be any ſafe way of ſending from thence to your *Habitation*; I ſhall *keep on* writing to you, for the Pleaſure ſake I have in talking at this diſtance with you. Do me only this favour, to adviſe me whom I may *conſign* my Letters to at *Paris*, which I ſhall direct to *you*. I underſtand that there has been an *Apology* made for *John Chaſtell*: I would glad-

ly know what kind of thing it is, and whether it be *worth* one's ſight, becauſe if it defends him in *matter* of *Right*, and goes about to ſhow, that he did well [in his bloody Attempt upon the King], the very *Wickedneſs* of the *Book* would make it *worth ſeeing*, eſpecially if it come from the *Jeſuits*; if it only defends him in *matter* of *Fact*, that is, goes about to ſhow that he is not to be blamed for the thing imputed to him, I do not value it a farthing. You may be always very ſure, that all the Advices you ſend me ſhall be kept ſecret; and whatever it be that you write to me about, and when the thing is to be imparted to any one, it ſhall certainly be done; but I will never mention your Name upon any account whatſoever.

And thus I have this very day thought it ſeaſonable to acquaint a great Perſon with that Propoſal, which you call ridiculous, and I crafty, but I have done it without telling from whence I had it.

Concerning the *Low-Countries*, I hold the Opinion ſtifly, that there will be no Peace; and I ſee that you did preciſely fore-tell the iſſue of Things juſt as they have happen'd: and ſo I deſire too that there may be as little *Truce* as there is likelihood of *Peace*; but this I doubt much of, by reaſon of the earneſt Endeavours that *Jannino* uſes.

This would not be the firſt time that an *Orator* in a *feigned* Speech ſhould *really perſwade* thoſe that hear him, tho he ſhould not like it when he has done.

We have Intelligence alſo, that the *Legate* will quickly be in *Italy*, and leave *Germany*. This,

it

it may be, will be the *firſt Roman Legatſhip* that *this Age* hath ſeen to be to *no purpoſe*. The Stirs in *Auſtria* are very great; thoſe of the *Auguſtan Confeſſion* reſolving to have their *Churches* free. It ſeems that the *Barons* of *Nether Auſtria* are united *together* cloſely; and thoſe of the *Higher Auſtria* have made themſelves *Maſters* of *Lintz*. Some are afraid that *Arch-Duke Matthias*'s Project will be *juſt ſuch another* as *that* he had in *Brabant*. In *Italy* things are very *ſtill*, except that 'tis ſaid, that the *Pope* is proceeding againſt many of the *Roman Barons*, one of the chiefeſt of them being *in Priſon*, and in no ſmall *danger* of his *Life*.

The *with-drawing* alſo of *Cardinal Aldobrandino*, which ſtill continues, gives the *Court* ſome *thoughts*, which is not ſo well *ſatisfied* that things have *gone on* at this rate.

There are *Troubles* every where. *God*, who knows how to *bring Good out of Evil*, compoſe them according to his ſacred Will and Pleaſure. I am at your Service, and kiſs your Hands.

Venice, Sept. 30, 1608.

LETTER XIV.

I Receive *daily* ſo many *Favours* from you, that when I conſider how unable I am to make you amends for the leaſt part of them, I am aſhamed of my ſelf. You have not only honoured me with your Letters, but Advices alſo and Books ſent me, for which I believe I am pretty well in your Debt. And to begin

at this laſt Particular firſt, I beſeech you to let me lay out ſome Money for you here; I am ſure you may eaſily get me an opportunity of getting out of your Debt *this way*; and I do not deſire *this* to leſſen my Obligations to you, (without thinking that you make any great account of what you do for me) but meerly to diſcharge part of what I owe you.

The ſeven ſeveral Writings which you ſent me were very welcome, and I am ſure they will be very uſeful to me, eſpecially thoſe *Orders about the Proviſions of Benefices*, and about *the Power of Stewards, during any hindrance of recurring to* Rome.

In that which is call'd *Status in Schiſmate*, there are many curious things which I never ſaw before. I have read *Pithou*'s Opinion upon the *Latin Interpreters* with pleaſure, having formerly thought much upon that Subject *my ſelf*. Me-thinks he *affirms* abundance of things, without ſhowing his *Reaſons* for them. I have ſeen *Tillet*'s *Memoirs* before, and I have a *Duplicate* of them, which I will preſent to ſome body that may have occaſion to uſe it. What there is that *comes newly out*, may be ſent me without caution; but as for *old things*, 'tis beſt to let me know *before-hand* what you intend to ſend me of *them*, that you may not be put to the trouble of providing for me what I have *already*. Of thoſe things which are written againſt the *Jeſuits*, (which you *ſpecify* in yours of the 24*th* of *September*) I have *the free and true Diſcourſe*. *Nay*, a little after you went from hence, a *Gentleman* turn'd this *Tract* into *Italian*, and got it printed; but the *Jeſuits* do, as they do *there*, it coſt them a great deal of

Money

Money to get them *all* into their hands, and herein they ſhew themſelves *very brave Fellows*.

I ſuppoſe there may be ſome *Particularities* in the *Speeches* of *Arnauld* and *Dole* of the Year 1594, being lately written, and upon ſo *great* an occaſion, and this makes me *long* to ſee them.

Theſe *Father-Jeſuits* are as *huſh* and *ſtill* at this time as is poſſible, they make no manner of motion yet to get in hither again; but ſo much the *more likelihood* there is that they are *at work privily*, and will *all at once* try to thruſt themſelves into *Venice* again. For this reaſon 'tis good to be *provided* for them, and to ſee that *our Defence* may be ſtronger than *their Attack*. I truſt in none but *God*: If it pleaſe *his Majeſty* to keep *this Plague* at a diſtance from us, I do not care what ever elſe I have to fear.

I gave *yours* to *Monſieur Aſſelineau*, who communicated to me the Contents of it, which I hold for *true* and *undoubted*; it may be it may pleaſe God that the *evil Intentions* of our Enemies may come to nothing. Altho the Affairs of *Germany* are kept yet in much Regularity, yet there is ſuch diſturbance in them as will give one great thoughts about them.

The Truce with the States of *Holland* we look upon as out of doors; they muſt bring things over again, which I have no reaſon to be glad at as a piece of Service to us; this being no Remedy to our Evil, but only a Delay of it, and a greater Advantage to our Enemies.

Idleneſs is never *good* for us, a little *Buſineſs* would do *better*; yet not ſo much of it *neither* as is above our *Strength*, which is much impared, and more for want of Exerciſe, than for want of

Ways to exerciſe our ſelves in. An *Alarm* would do us *good*, but not the *noiſe* of a *Canon*, that would *deafen* us: and I dare ſay, that if we were but *wakened* and *rouſed up* a little, we might hear the *Culverins* without any Annoyance to our *hearing*.

We honourably got out of the Snares that were *once* laid for us; and I ſhould hold it for a certain truth, that we ſhould be better govern'd *yet*, if we were not *faſt aſleep*. One thing there is that troubles me, that I do not ſee there has been any good uſe made of the Light that God hath ſhewed us in any thing, which may be to his Glory; and therefore I am afraid that we are provoking his Diſpleaſure and Anger. The Advice that the *Sieur Bongars* ſends of the Affairs of *Germany*, agrees with thoſe which we have from other Parts; they all ſpeak of *Motions*, but *irregular* ones. Yet ſuch is the Cuſtom of every Nation, when it gets out of a long State of Idleneſs. I believe the preſent Summer will not be over before we ſhall get this Good by it, to have the Paſſages clear, and that we ſhall not be ſo *ſhut up* by the *Houſe of Auſtria* as we are *now*; and ſo we may have *bigger Parſels* brought hither than a *Carrier* can carry.

Yet for all this there being ſome difficulty in the way, I muſt intreat you to ſend me notice firſt, that you may not trouble your ſelf about a thing that may as well be had *here*. My *Relation* is not ſent by my Lord Ambaſſador *Cornaro* in *England*, becauſe *Signor Dominico Molino*, who is very accurate in theſe things, has ſome Particulars to tell us, which I had thrown by as of no moment, which he ſays, do make

 much

much for the Ornament of the Hiſtory, and the Satisfaction of Readers.

When it ſhall be ſent to Ambaſſador *Foſcarini*, he ſhall have notice to deliver it all to you; and there ſhall be no fail of this, tho you ſhould be at your Caſtle, where, tho you will be free from a Multitude, yet you will be in better Company of your Thoughts and Books; and then I know you will find ſomewhat or other to tell us that is uſeful to us.

I cannot get rid of my Fears, that the Attempt formerly made by us, will end in our greater Bondage, as it happens to Slaves, which being once got away, and then lighting into their Patrons hands again, do but feel the greater Severity. I have only this to ballance my Apprehenſions, the thought that *all* is to paſs through the Hands of God's Providence and Diſpoſition; and that if *he* keep us, in vain will all Endeavours be to overthrow us, by his Bleſſing upon our own Endeavours. I have entertained you, you ſee, with Impertinences, and ſo 'tis high time to leave off further writing, without leaving off any thing of my Reſpects and Service: and beſeeching God to increaſe his Graces upon you, I kiſs your Hand.

Venice, Octob. 13, 1608.

LETTER XV.

YOur Letters of the 28*th* of *September* ſtaid in *Lions* fifteen days longer, together with all the *others* of my Lord *Ambaſſador*, both *private* and

and *publick*, and arrived here not till the 9th inſtant, to my great diſliking, finding my ſelf thereby deprived of the Pleaſure and Benefit which I have from all your Conſiderations.

The Packet directed to Monſieur *Aſſelineau* hath been retarded by the ſame means, but 'tis now come *well-conditioned*, and I have delivered it to him. My deſire of penetrating a little into the Jeſuits Secrets, is no Curioſity or Vanity in me, but the moſt uſeful, nay, the moſt neceſſary Deſign which I can at this time go upon. I fore-ſee, nay, I ſee at hand, the Snares that they are laying; and I am afraid that *we our ſelves* at laſt ſhall *fight for them* againſt *our ſelves*; and therefore 'tis no more than fitting, to provide for a Foreign and Civil War at once, with ſome hopes that an early Diligence may befriend us.

You do fairly and reaſonably condemn our (you call it Patience, but I) Negligence, which is like to bring us into a State, which I doubt you would condemn much more, if you were nearer us to ſee it. I don't value all our other Enemies a ſtraw, in compariſon of theſe, becauſe they are the moſt united, the moſt conſtant, the boldeſt, the ſlyeſt and moſt inraged Enemies we have. The Court of *Rome* is not ſo united, but that finds it ſelf buſineſs in things of Ambition and Pleaſures; but theſe Men laying aſide the thoughts of any thing that is little or good, do mind nothing but plotting of Miſchief.

It would be happy for us, that they would but do things openly, to awaken us; but they are wiſer than ſo, and know that this would be to do us a Kindneſs. The *ſafe Conduct* that you ſpeak of, was ſeen and conſidered, and eſteemed as it ought

ought to be, and divers Diſcourſes there were upon it; the Counſel taken about it, paſſed according to Cuſtom in former times. The Miſchief is, that it will all be forgotten, and will never be added to the reſt of the Inſolences which that Man does daily.

Father *Fulgentio*'s marching off was indeed no publick Offence, becauſe he was no Servant of the Publick, had no Salary, no particular Protection, but juſt according to the Law made in general, that *all Churchmen who did not obſerve the Interdict, ſhould have the Prince's Protection.* Much leſs had he any Secret communicated to him; or was his Judgment asked about any: he preached, as he did, of his own free Will: and therefore I ſee no reaſon we have to complain of his going away.

So that really it is no wrong to the Republick, except that it was deſigned to wrong it, and is ſtill ſo look'd upon. There was mighty doings at *Rome* at his firſt going thither; but now things are grown cool, either becauſe the Men there do find him to be a *ſilly Fellow*, as indeed he is, or elſe becauſe they deſigned from *the very firſt*, that the Matter ſhould go as it doth go. 'Tis commonly thought, that he will have a Reward of his Service to them, by living not ſo long as he might have done in *Venice*.

They have lately commanded, *that Father Michael Viti*, who was Guide to thoſe that ſtabb'd me, to be gone from *Rome*; and at *Ancona* they have clapp'd up in Jail *Paraſio*, another of them, that was in Jail once before. I know not what to make of theſe Myſteries, but they make me look well to my ſelf, more to defeat them of their Deſires, than out of any great Account I make

make of my ſelf. Whereas * you make a Queſtion whether I believe what you told me a while a-go; I do believe it, and think it too true.

The Court of *Rome*, and the Head of it, do not forget that we would not acknowledg his Omnipotence, which is the higheſt Sin that can be committed againſt them; and therefore they do ſo long for Revenge, that they would fain be at the old Game again: and to bring this about, they will ſpare no Pains or Trouble; but for all that, if God be againſt them, they labour in vain, and buſy their Heads to no purpoſe.

The Spaniards play their Parts well; for it is not their Intereſt to make any Stirs in *Italy*, where, by reaſon of the Peace, they are continually purchaſing without any Danger; and if there ſhould be War there, they would be in Danger of loſing all again. Since we know more certainly how things have been carried, we know alſo what it is they would be at. I would to God they would do us no more Hurt by Peace than they can by War.

We do not indeed know your Counſels and Projects ſo well, neither can we imagine what's the meaning of the great Favour that is ſhewn the Jeſuits, or of the great Pains taken to bring about the Truce in *Holland*. I believe that no body ever drank ſuch a luſty Draught of the Deſign before: I am almoſt of the Mind that 'tis all

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* There is ſomething *left out* in the *Italian* Copy *here* that diſturbs the Senſe of the *Clauſe*. The Words are thus, *Come voſtra Signoria dubita, ch' Jo laſci darmi da lii poco tempo ſa; Jo li credo et li tengo per certi.* Out of which Words I can pick no other Senſe than what I have interpreted them in.

all drunk up; and that not through Ignorance of what they ſwallowed, as many did, nor through Weakneſs of Brain, but by deliberate and ſober good Will. God ſuper-intends over all Counſels: I greatly truſt in his Goodneſs, that he that is in any Error, is merely abuſed into it.

As to my own Particular, I know that 'tis not pleaſing to God to make uſe of a time or occaſion that is unſeaſonable. I do not ſhun ſhewing my ſelf every Day more ready and more prepared, if I could but get a favourable and fair occaſion of interpoſing my Endeavours. I am like an Artificer, who going to work, in due time, finds his Materials come ſhort that he is to work upon; and if he cannot get more, he muſt make what he has to ſerve ſomewhat elſe. In ſome things I can proceed on my own Head; in other, where I have moſt need, I am fain to go to Benefactors; as it happens to you *juſt ſo* in the Buſineſs of the Jeſuits; wherein that *Scotiſh Gentleman* that you write to me of, muſt needs be very knowing, ſince he has made it his Buſineſs to inquire narrowly into all their Intrigues. I ſhould be very thankful for ſomething of them, if you could procure me never ſo little; as alſo for any thing of him who wrote, *De modo agendi, &c.* which I have a great fancy for, upon the Account of the *Anſwer* that the *Jeſuits* have returned to it, as being that which ſhews the *Beaſt* by his *Claw*.

I am hugely obliged to you for bringing me acquainted with Monſieur *Craſtine*; from whom I have had two Letters, which ſpeak him to be a very compleat Perſon; and in ſhort, a Man fit for your Friendſhip; which are ſuch Qualities as would indear any one to me. And

And now coming back again to the Jeſuits, I hold it for very certain, as you ſay, that they are the *Engineers* in the *Diſturbances* of *Germany*; but becauſe I don't ſee them at work openly with their Swords by their ſides, as they did in the Affairs of *France*, I am perſwaded that the Buſineſs is not yet got ſo high as they thought to raiſe it; but that 'tis no more yet than a baſe *Præludium* to the Trial of Skill that is to be between brave old Gladiators.

Theſe *good Fathers* are building a ſtately College in a little ugly Place called *Caſtiglione*, in the Territory of *Mantua*, diſtant equally from *Breſcia* and *Verona* 20 Miles. The whole Place has not ſo many Inhabitants as they are making Chambers in it; and they take the Confidence to give out, but under-hand, that it ſhall be for the Seculars of *Breſcia* and *Verona*.

The Fabrick goes on with ſuch Speed, as if it were to be a Citadel that look'd for a Siege: the reſt I leave you to gueſs at.

What will become of things here, I cannot foreſee; I will only tell you, that a Diſcovery being made, that ſome of *Trivigia* were to go to their College at *Parma*, a Command hath been iſſued out to all that have Eſtates, that they ſhould not go out of the Dominions of the Republick, upon any Account of Study. We are getting out of Hypocriſy.

As for *Avignon*, that which I know of it is this, that the laſt Earl of *Provence*, of the Spaniſh Race, having no Children but Daughters, married the Eldeſt to *S. Lewis* the Ninth, and others otherwiſe. At his Death the youngeſt was fit to marry; and to her he bequeathed the County

County of *Provence*. *S. Lewis* pretended the Nullity of his Will, and that the State belonged to his Lady, and ſo made himſelf Maſter of it; but afterwards he married the Earl's youngeſt Daughter to *Charles* of *Anjou* his Brother, making over *Provence* to him. From this Match, after ſundry Succeſſions, came *Joan* that ſold *Naples*. The Point therefore lies here, whether *S. Lewis* gave his Brother the Soveraignty of *Provence*, approving the Will of his *Father-in-Law*, and confeſſing that his Wife had no Right to it, and he himſelf was an Uſurper of it: or whether he gave him the Profit of it out of Favour or Tranſaction, reſerving the Soveraignty of it to himſelf. I have written this to you, becauſe it is a thing that muſt be known not from Writers, but the Acts of that King, which I believe are preſerved in the Chamber of the Earls of *Paris*. As for the Aſſembly that is to be held, I imagine that the Iſſue of it will be with ſome Diminution of what is good. Yet at this time there is that gotten which doth but little thrive. I ſhall be glad to know their Reſolution, let it be what it will.

I write a little News to Monſieur *Craſtine*, which he will ſhew you. I have been too tedious already, to be any further troubleſom to you; and ſo here I ſhut up all, kiſſing your Hands humbly. Signor *Malipiero*, and Sign. *Molino*, and Maſter *Fulgentio*, ſend you infinite Salutes.

When you pleaſe to ſend any thing by the way of *Bergamo*, to make things the ſafer, you may write upon the Packet, To the moſt famous *Dominic di Molino* in *Venice*; and

upon a Cover over that, this Superſcription, To the moſt illuſtrious, the Governour of *Bergamo*, at *Bergamo*.

Venice, Decemb. 11, 1608.

LETTER XVI.

I Have received two of yours together; one of the 17*th*, and another of the 30*th* of *October*, as you foreſaw I ſhould. In Anſwer to which, according to the Particulars, I ſhall tell you, firſt, as to the Book, *De ſtudiis Jeſuitarum*; that they being the ſubtileſt Maſters in Miſchief, it is very credible that they have divers Tricks and Ways where they meddle: whereupon though in reſpect of their Converſation in *Italy*, they cannot go much further in Miſchief; yet I look upon them as a ſort of Men, that if need be, are fit to do worſe things ſtill.

But if the Author of this little Book will but prove what he ſays by good Evidence, he will do a general Good. I have received *the Pleas of Dole*, *Cheſnil* and *Arnauld*, which I like very well, having never ſeen them before. *The free and true Diſcourſe* I have ſeen, and have it by me already; as alſo *the Jeſuits Supplications to the King*, and *Richeom*'s *Apology*, which looks like an *Oracle* for its *Ambiguity*; and other Defences of theirs.

I am much obliged to you for ſo much Pains as you are at upon my Account; and letting me know the Charges you have been at, that I may make you ſome amends. I believe that *Elias Haſſenmuller*'s Book is a great one, ſo far as I ſee, and

and therefore difficult to be ſent hither: I would not have you be at too much Trouble for it. That Engliſh-Man's Book I judg is worth ſome Pains to get. The Apology for *Chaſtell* muſt needs be an impertinent thing. I know there is no Good to be got from it. I did not ask whether he defended *the Fact* or *the Right* upon any other Account, but to know how far the Raſhneſs of theſe new Saints doth go. I am pleaſed to know the Author of it, though I make no Queſtion but the firſt Motion of it came from the Jeſuits.

I would not by any means have Monſieur *Alcaume* try to do ſo great a Favour for me, with ſo much Trouble to himſelf, as to copy out with his own Hand the *Aſtronomicon Cœleſte*. I know it would require much Pains, and a great deal of time, and be very troubleſom to him, being a Work where there are ſo many Figures and Numbers to write out.

He muſt not think of undertaking it for my ſake; it is too great a Toil for him, and will take up too much of his time, which I know is precious to him upon the account of his own Buſineſs. I take his *good Will* as kindly as I ſhould *the Deed*; and I ſhould be impertinent to accept ſuch an Offer with ſo much Inconvenience to a Perſon whom I ought to reverence, and for whoſe ſake I would willingly beſtow ſome of my time, which I am ſure I know how to imploy in weightier Matters; much leſs muſt I rob him of his. I pray, Sir, thank him heartily from me, and intreat him only to do me what Favour he can, by getting another to copy out the Book for me; and preſerving his own time for his own greater Occaſions.

The *Aſſembly* held there hath done a *great deal* in keeping things from growing worſe: theſe are not times to make things better. The Choice of two Deputies ſhews, that of ſix they have taken the beſt; provided this be not done on purpoſe this bout, that things may be the eaſilier altered the next: but in the mean time they will have two Years time to conſider; and it may be things will grow better before they are *out*. Ever ſince your going away I have received Letters from Monſieur *Craſtine*, who ſeems by his Writing to be a Perſon of exquiſite Knowledg and Judgment: and I am greatly obliged to you, as for many other Favours, ſo for this, of bringing me acquainted with ſuch a Gentleman.

Concerning our Affairs and yours, I will only ſay this Word, that whatever ſpeeds well in favour of Impiety, ought not to make us wonder at it, becauſe it is no more than what is foretold by the Spirit of God; and is, as it is, for the fulfilling of that Holy Providence and Prophecy. We ought to have Compaſſion upon one that is blind, unleſs he is wilfully *ſo*. I have all along taken notice of it in all worldly Matters, that *nothing doth more precipitate a Man into Danger, than too great a Deſire of getting a great way off from it*.

I believe this is the Miſery of our Caſe; and I am afraid of ſome ill Event of it. *Too much Prudence concenters with Imprudence it ſelf*. I hear you ſay that *this* concerns us, and I confeſs it: but I muſt ſay withal, that this Matter keeps us from a *good thing*; but it doth not lead us to an *evil one*: it hath a more dangerous Effect amongſt you; for it caſts you upon the Ruine of your

 ſelves

ſelves and your Friends; and it follows by Conſequence, that you are doing your ſelves as much Miſchief this Year as you did for two Years before: I muſt e'en be aſtoniſh'd at it; but I hope in God it will not be ſo.

Things here do not go very bad with us, becauſe our Adverſaries are a little awakned; and we ſhall grow ſounder and ſtronger, if we continue to do as we do. For my part I am much buſied about a certain Vanity, which is, *to take heed of my ſelf*; and there is little Blame of this to be laid on me; for I ſhould *wholly commit my ſelf to God*, without any more ado; but that there is ſo much *Self-Preſervation* preached to me by others, that they force me in ſpight of my own Teeth to think of it.

But 'tis a ſtrange thing that they can't yet leave off Plotting, but try to get me, even in my own Chamber. I am amazed at their Diligence and Accuracy of Deſign. A Fortnight ago at *Rome* the Court went into the Palace of the *Colonna*'s to apprehend *Poma* [one of my Stabbers] who ſtood upon his own Defence; and one of the Serjeants was killed outright, and others hurt; and *Poma* himſelf was wounded in the Belly, and a Son of his in his Thigh: they are now in Priſon, and talk at a ſtrange rate. Theſe are Riddles that I cannot tell how to unfold: there muſt needs be ſome ſecret Art in them, but *what* I am not able to ſay.

As for what you tell me about the bringing up of the *Dauphin* by thoſe four you mention; I have nothing to ſay of the two middlemoſt, (having had no Information of them;) but as for the *firſt* of them, I believe he knows *little*; and

the *fourth* he knows *too much:* nor do I believe that the Jeſuits (without whoſe Advice they will never come to ſuch a Reſolution) will conſent to it. Methinks they make little haſte in ſuch a Matter, whilſt time runs away ſtrangely for a thing of ſo much Conſequence, as muſt mould and faſhion one that is to bear ſuch a Burden [as the Heir apparent of *France* muſt.]

I do not know whether you have yet been told, that at *Rome* they have reſolved and written to all Inquiſitors about *Italy*, to be adviſed if any thing come out againſt *Baronius*; and commanded, that there be no ſuch thing written in *Italy*. Nay they are ſo zealous for the Support *of this Writer's* Reputation, that they forbid certain Diſcourſes made in *Spain*, to prove that *S. James* did perſonally preach in thoſe Countries, to be publiſhed. That Author ſhall be defended *Tooth and Nail*; and where *Art* can do him no Service, *Power*, nay *Rage* and *Fury* ſhall be ſet to guard him. I would not adviſe any Body to handle that Argument, but rather to ſay the ſame things upon another Subject, for *their* Inſtruction, who know how hopeleſs and vain a thing it is to write for ſuch as are ſeduced [and will be ſo.]

'Tis much more convenient to ſee how theſe things may be brought to Peoples Reading and Peruſal, than any thing elſe; for in all things *Opportunity* is the principal thing, and without this every thing is done not only unprofitably, but alſo *to loſs*.

When God gives us an Opportunity, we ought to believe that it is his Will that we ſhould make uſe of it; and when he does not, that we ought to expect patiently his time. That Regiſter of

 the

the Jeſuits [Letters] has been ſo much deſired, that before it can return into its Maſter's Hands, it has paſſed through thoſe of many others.

As ſoon as he gets it, I ſhall have it, and then you ſhall not want a Copy of it. In the mean while, I pray, Sir, excuſe me that I make you ſtay ſo long for it. I have heard of the unſpeakable Loſs by your Inundation; and that though you have been no great Sufferer by it, yet you have had ſome ſhare of Damage. I thank God for it, who if he ſcourgeth us, yet doth not deſtroy us. I hope he will beſtow upon you more Graces ſtill, as I do continually pray him for you. The Advices we have out of *Hungary*, bring us News not much favouring *Matthias*'s Greatneſs, who ſhall have that Kingdom, *i. e.* more by Name of a King than any thing elſe. They are now reſolved to chuſe the *Palatine*; but firſt they will have the Gariſons furniſhed with Hungarian Officers and Souldiers, and that Churchmen ſhall not meddle with ſecular Government; and that the Jeſuits get out of the Kingdom; and that (which is more than all this) they will be Protectors of *Auſtria*.

A Man muſt needs ſay, that although ſome of theſe Broils raiſed by thoſe Furies, do turn to their Advantage, yet many of them do return upon their own Heads.

If the Buſineſs of *Donawert* prove true, (as we have no Certainty yet about it) that will breed another Inconvenience amongſt them. I was not aware before, that I am already gotten beyond the Bounds of Reaſon in troubling you; therefore here I ſtop, humbly

kiſſing your Hands; as Father *Fulgentio* alſo doth.

Venice, Novemb. 25, 1608.

LETTER XVII.

THE Diſcourſe you have in yours of the 13*th* of *November*, about the Jubilee, as it proceeds from your good Will for the Happineſs of this Republick, ſo it is very true.

There is no doubt but their End was to confirm their Adherents, and ſo increaſe them; and then to take care to get all the Writings and Books they could, which they did not like; and without doubt they have done ſome of theſe things.

Thoſe Confeſſors that conſpired with the Jeſuits, have gotten from a certain trivial Perſon, the things which were penn'd in Favour of the Republick in the late Occurrences, ſome Italian Bibles, and other Books, which they hate and perſecute: but the Hurt of all this is not ſo great as prudent Perſons were afraid of.

There is this Particular alſo amongſt us: A Senator, a harmleſs Perſon, who was well acquainted with *Antonio Quirino*, was turned away by his Confeſſor, for refuſing to burn *Quirino*'s Book. The *Council of Trent* commanded him hereupon to get him gone immediately out of *Venice*; and within two Days out of the Dominions; and away he went: and being got to *Mantua*, he drew up a Supplication to have his Innocence tried: ſafe Conduct was granted him to

Priſon;

Priſon; thither he went, and was ſent back, after he had been heard, to the Priſon of his Monaſtery, where he now is. Some ſuch things as theſe happen, but amongſt them ſome *lucky ones*.

Since the Agreement [with the Pope] there have been above *ſix and thirty Church-men* clapt up in Priſon, whereof ſome are there in doleful Durance ſtill, others are put into the Gallies, others baniſhed. All is not done that might be done and ought to be done; but for all that, there is much more done than is well conſiſtent with the Weakneſs of our *Body*. You do not ſee what is come to the States [of *Holland*] when they admitted the Treaty. With thoſe who are Wiſe and Politick, a Man had need to go carefully and dexterouſly to work, and not only look what Phyſick the Diſeaſe requires, but much more, what the weak Conſtitution of the Man that is ſick will bear. Methinks there are Miracles done amongſt them. Of the Pope's evil Intention every one is aware; but every body hath not the wit to ſuſpect the things of *Spain*; and many have their Brains buſied elſewhere.

As for any particular Affair of *mine*, I am not wanting to lend an Ear to my Friends Counſels, and look to my ſelf as much as I can, but without Anxiety and Superſtition.

That ſecret Impriſonment of *Poma* gives me ſome thoughts, that there may be *ſtill* ſome private Deſign in Agitation. Theſe Blades of *Rome* try all the Tricks that are poſſible, to get into their Clutches thoſe Churchmen that ſerved their Prince [againſt the Pope]. I am *one* of them *to be ſure*.

I am gotten into ſo good a place that they never expect to get *me*, but by *Stilletto's*. They have catch'd the Arch-Deacon, who was *Patriarchal Vicar* during the time of the *Quarrel*. He is now run away to *Rome*. As to his Perſon, their Purchaſe is not over-great; but upon the account of the publick Reputation, we are vext at his Flight and Folly.

At Friar *Fulgentio*'s going away, no body was much concern'd, becauſe he was no publick Miniſter, nor allowed any Salary; but t'other had ſome publick Buſineſs committed to him in the late Controverſy, and he was employed in the Service of the Republick. Certain it is that both Threats and Promiſes were uſed to pervert him, and more of thoſe than theſe laſt.

The good old Man is a great lover of his Life, which they threaten him with the loſs of by my Example. He had in this City, partly by publick Allowance, and partly by other Profits, (which ſome Offices that he had brought him in) 700 Ducats. We ſhall ſee what he will get at *Rome*. Hitherto our Fugitives have only got to be Friars in the Monaſteries there: how he will fare, I know not: God ſend him good luck, tho what he has done is very infamous and ſcandalous.

The report that the King of *England* will aſſiſt the States, will not hold good; but rather on the contrary, he is reſolved to abandon them. That King takes great Pains in things of Learning. We underſtand that he has written an Anſwer to a Book which was written by *Bellarmine* and other Jeſuits, under the Name of one *Matthæus Tortus*, with this Title as it came from *England*,

England, *Triplici nodo*, &c. And I believe his Majeſty's firſt Book is well defended in it, in the ſubſtantial Matters of it, tho not in every reſpect, there being things in it which are not agreeable to the truth of Hiſtory. But theſe Jeſuits will have it ——————— They have printed a Book intituled, *Catalogus illuſtrium Virorum Societatis Jeſu*, wherein they give the Names of all their *Houſes* and *Colleges*, and of thoſe *too* which they had in the *State* of *Venice*; but theſe they have mark'd with an *Aſterisk*, and written under the *Aſterisk*, *Notata*, *nondum recuperata ſunt*.

If they ſay *this* with a Vow that they *will* go *thither* again, they are very bold Men; but it may be God will be on our ſide, and I hope ſo he *will*. I have received from the *Hague* the *Inſtruction*, purpoſely omitted to be printed by *Richardot*; and, as I verily believe, that it was left out for this reaſon, that they might publiſh it, ſo I could have wiſhed that they had not done it. Every act of an Enemy ought to be ſuſpected, tho there appear no reaſon of acting againſt what he deſigns.

I received from *Monſieur Craſtine* (as, I think, I wrote you word before) *the Pleas*, but not the *frank and true Diſcourſe*; and I dare ſay that *Monſieur Craſtine* forbore to ſend it, becauſe, ſome Diſpatches ſince, I wrote him word upon a certain occaſion, that I had it already. The Affairs between *Baſil* and *Lucern* are Seeds of Miſchief, and there may ſpring up ſome Diſcord in that Nation from them, which God forbid. The Subject that *Monſieur de Vigniers* is put upon to treat of, ſeems to me to conſiſt altogether of expound-

expounding the holy Scripture, and Obſervation of Hiſtory. I have ſeen good Books about this matter, and I don't think I know any thing relating to it, but what that Gentleman knows already. Particularly, I am of the mind that he has ſeen the Expoſition of the *Apocalyps*, done by an Engliſh-man or Scotiſh-man, and tranſlated into French; 'tis a very good Piece for a modern one. I ſhould put that Gentleman in mind to uſe the Correction of holy Scripture, which *Sixtus Quintus* himſelf did uſually after Dinner-time; and he would do well to put this Pope's Picture to it, which Baron *Dona* had a Copy of. 'Tis likely that *Monſieur de Vigniers* might want ſome Information in ſome Particulars.

What I can ſerve you in here in *Italy*, I ſhould gladly do, if you ſhould think fit to make uſe of me. If I ſhould have any thing which I were ſure would not be troubleſome to ſend the Gentleman, I would immediately ſend it; for our Affairs here are at that paſs, that *we* muſt never think of writing about that Subject *in our time*.

And I ſhould not know indeed what to ſay about it, but common and ordinary things which he himſelf knows better already. I would therefore adviſe him, in order to make his Book the more readily peruſed by all ſorts of Perſons, to handle nothing but his Argument, without mixing any thing of Controverſy in it, as much as is poſſible; that there ſhould not be ſo much as a word put in, to diſcourage any Man from reading, but what might be ſerviceable to his main Argument. And I ſhould be glad that you ſhould get acquainted with him, that if you

ſhould

ſhould ſee him want Information about any thing that hath fallen out, or doth fall out here in *Italy*, or about any thing elſe that we can ſerve him in, he may freely command it.

Methinks you are too ſollicitous on my behalf about the *Jeſuits Books:* I do indeed beg the continuance of your Favour in ſuch occaſions, but I would not have you give your ſelf all this Care and Trouble, but to ſend only thoſe that you can conveniently procure.

In my Relation, I only made ſome ſuperficial and ſlight mention of things as they happen'd amongſt the *Griſons*, which is one of the Particulars of the greateſt *Variety* and *Curioſity* that fell out. *Signor Dominico* had a mind that I ſhould ſpecify it; and I was afraid to make it *large*, for fear it ſhould make the Book like a *monſtrous Body*, too much *ſwelled* with this *particular* buſineſs, if *it* ſhould have been exactly and particularly deſcribed. 'Tis true, 'tis of great concern with the *whole*, becauſe the *hindrance* that attended *that very Paſſage*, did *ſpoil* many others; and I take the *whole* of it together into Conſideration, without Paſſion or Partiality; and I muſt needs ſay, *that* was the thing which occaſioned the *Accommodation.*

Theſe Church-men do fill *Italy* with their Libels and *lying Pamphlets*, helping on their *Buſineſs* as much as ever they can; which as it hath the Proof of *Matter of Fact* againſt it, ſo hath the *ill luck* to be the *leſs credited*, the more it is *cried up.* I ought not to trouble you any farther; and ſo I *conclude*, kiſſing your Hands, as alſo doth *Father Fulgentio.*

Venice, Decemb. 9, 1608.

LETTER

LETTER XVIII.

THough I was reſolv'd to forbear troubling you with any Letters by this Diſpatch, yet the Pleaſure I have in diſcourſing with you, makes me alter my Mind, perſwading my ſelf, that as to the Buſineſs that you wrote laſt about, it is not amiſs to tell you News of a Book which is newly come out. I ſend you the Title of it Line for Line, together with the Licence and Approbation of it, and the beginning of the Epiſtle Dedicatory; upon all which I ſhall make no Comment, there being no clauſe, nay, word in it to deſerve it. I will only add, that the Book is nothing elſe but a meer hotch-potch of all manner of Calumnies and Lies which are poſſible to be rais'd againſt *Vatable*, and ſuch as agree with him; what there is beſides, is nothing but ſilly ſtuff, that a Man of Senſe would laugh at. The Author is a poor ſorry *Plebeian* of this City; he had the Ambition to have his doughty Piece printed here, but that being denied him, he has got it printed at *Bologna*. I will tell you another thing; Our *Menino* hath a Toy put into his Head, that he ſhall be made a Cardinal, and he believes it as firmly as if he had his *Red Hat* already; and therefore I make no queſtion but that in a few days he will be marching too to *Rome* [to recant his *Odes*] which, if he do, (as I believe he will) no body here will ſtop him; for he was never the Man that had any Secret committed to him: and the Allowance

that

that the Prince makes him is a great thing for *him*.

To ſee what haſte our Folks make hither [at this time a-day], and not to ſee the reaſon they have for it, is a thing that amazes me. They are reſolved to have all the *faithful-quondam-Pope-Haters* by *hook* or by *crook*, and *me* they will have with their Daggers. But for all that, things are never done without God's Permiſſion; and whatever pleaſes *him* is good.

I forgot to tell you, that if I had thought the [whole] Book worth reading, you ſhould have been ſure to have it: but I have not ſent it, becauſe there is laughing-ſtuff enough in *that*, without any more of it. But if you think it well that your Friend ſhould ſee it, I pray, Sir, let me know ſo much, and I will ſpeedily ſend it to my Lord Ambaſſador; and altho it be not a very ſmall one, yet it may go along with the Carrier.

The News of that poor Wretch that has been burnt at *Paris*, convinces me that the *ſtrongeſt* are the *weakeſt*. 'Tis a ſtrange thing that the *Power* of *Imagination* ſhould be ſo great with a Man. There is nothing elſe to be ſaid of it, but that *God would have it ſo*.

This cold Weather freezes up all News, we hear nothing, but that a King of *Hungary*, ſo called, and not owned for ſuch by all, hath gotten the Title of Majeſty, which is very much, and 40000 Florins Revenue. If you know the Iſſue of the Difference that is among the *Swiſſers*, upon the account of that Lace-maker's Death, I pray, Sir, acquaint me with it. Your Caſtle being upon the *Loir*, I ſhould think you are not far

far from *La Fleſche*; and I would gladly learn what number of Gentlemen there are in that place under the Jeſuits Diſcipline. I give you no further trouble, but haſten to conclude, kiſſing your Hands.

The *Vidame* of *Chartres* hath had a Conference at *Rome* with Cardinal *Bellarmine*, in order to be inſtructed and ſatisfied; and 'tis underſtood alſo that the *Cardinal*'s Reaſons are not *ſtrong enough* for him. *Myſteries* are not to be *peep'd* into, but look'd upon with *Reverence*. The *Title* of the *Book* comes in a Paper *by it ſelf*, that *Monſieur Caſtrine* may have the firſt ſight of it.

Venice, Decemb. 23, 1608.

LETTER XIX.

THis day I received two of yours *together*; one of the 28*th* of *November*, the other of the 9*th* of *December*; and they came to me when I was ſo *o're-whelm'd* in buſineſs, that I thought verily I ſhould have no time to anſwer them by this *Diſpatch*; but I have *juſt an hour's time* left me to write to you in, and ſo I ſhall anſwer you *ſtep* by *ſtep*, according to the purport of yours.

As for the *Friar* that was ſent out of the *State*, the thing is not ſo bad; he took his Leave, and went away immediately, without being *interrogated* or *call'd*; and ſo he went to *Mantua*, from whence he wrote a *Petition* that he might be heard what he had to ſay for himſelf, and juſtify himſelf to be *innocent*, before the *Council of Ten* that then was, (not the preſent one) which

which *ordered* him to the *publick Priſon*, there to ſhow his Reaſons: *there* he was, and was *heard*; and before that Council *went out*, he was taken from the publick Priſon, and clapt up in a *Chamber* of his Convent, where he ſtill remains cloſely *confined* ſo far as we know; nor has the *preſent Council* meddled with his *Cauſe* theſe three Months. It may be ſaid that it was *not well done* to grant him that *Hearing*, for a Report that was ſpread, that the *turning of him out* of the Dominions was *revoked*: And it may be ſaid alſo, that it *was well done*, becauſe hereupon the *Friar* and his *Monaſtery* agree to have the matter *tried*. I ſhall *ſuſpend* my Judgment herein, that I may not be of a different Opinion from *you*; but the *Matter of Fact* is juſt as I tell you; but if you are *ſuſpicious* through the faults of our *Weakneſs*, you muſt excuſe us, becauſe we have ill Examples every where. The Sacrifice of *Bartholomew Borgheſe*, tho it was no more than what has been done to many others, and by *one* that had leaſt reaſon to do it; yet I do not think the certainty of it came from us. Our Affairs have that *defect* which *you* and *all the World* know well, yet we manage them *as well as we can*; and if we ſhould have *daily Vexations* from *Rome*, we ſhould be *watchful* enough. I wrote to you before of *the Flight* of the *Arch-Deacon*; he hath been received with a world of Joy, and is made one of the *Pope's Family*, and hath an Allowance of 500 Ducats yearly. And now he ſays that he was *compelled* to do what he did, and is grown very *laviſh* of his *Tongue*: what this will come to, I am not *Prophet enough* to fore-tell, but it may be there will be ſome *Proviſion* againſt the evil of it.

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As to the buſineſs of the *States*, ſince the *Truce* is continued for three Months longer, I am perſwaded that the *Spaniards* neither deſire *Peace*, nor any long *Truce*, but ſtay as they are till they can obtain their Ends upon them, either as to the *Regulation* of their *Traffick*, or the *Growth* of the *Diſcord* that is ſown amongſt the *States*. I have heard of the new-invented *Spectacles* for above a Month, and I believe the News of them is true, ſo far as not to have any thing to ſay againſt them, and not to philoſophize about them, which was *Socrates*'s Rule, never to venture diſcourſing about any thing of *Experiment*, which he had not *ſeen*.

When I was young, I had ſome thoughts about ſome ſuch matter, and it run in my Mind, that a *Glaſs* made in the figure of * ——— might do ſuch a thing. I had *demonſtrative Reaſons* for it; but becauſe theſe are *abſtracted* Notions, and meddle not with the *Contrariety* of *Matter*, I found ſome *Oppoſition* in it, and therefore had no great mind to *go on*, and it would have been a troubleſome matter: ſo I neither went about to *compleat* nor *reject* my Deſign by any *further* Experiment.

I don't know whether *that* Artiſt hath lighted upon my Project, and the thing hath been improv'd or no, as *Report* loſes nothing by *ſpreading*.

And now I come to your *ſecond* Letter; by the reading of which, after I had written as before,

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* *Patabola* is the word in the Italian Copy, which is certainly falſly tranſcribed, the Tranſcriber or Printer wanted what the Father is here ſpeaking of, to help his Sight.

I find that you rightly underſtand the matter of that Perſon's being *ſent away*, and have made juſt ſuch a Judgment about it, as I ſuppoſed before. As to my *own* particular, I do not only believe, but I have daily proofs of the *Snares* they lay for me. I do all I can to *take heed* of my ſelf, but without any *anxiety* or *carking*: no Deſign *takes* unleſs *God* gives it leave; and whatever he pleaſes is *beſt*, and therein I am *contented*. They will get nothing by *diſpatching* me, for they will find a greater *Oppoſition* from me when I am *dead*, than ever they found in my *Life-time*.

They have lately uſed all poſſible *Endeavours* with all the *reſt* [of *our ſide*] to bring them over to *theirs*, by *Promiſes* and *Threats*. I believe they have *gotten* all of us that *ever* they will do; they never make any trial upon *me*, they ſay openly there is no *hopes* of *me* any otherwiſe but by *Daggers*, and *there* they fix, becauſe I will make no body my *Rule*, but act according to *my own Conſcience*; and if after this Obligation, there be ſomething of Honour to command me to the ſame Duty, I look upon every thing elſe as *idle* and *frivolous* to tempt me from it.

But my *Concern* for *Holland* carries me *thither* again. 'Tis a great Judgment of *God*, that the *Prudence* of the wiſeſt Man is ſo much *be-fool'd*, as to think that the *Reputation* of an *Arbiter* ſhould engage the *States* to *buckle* under *Spain* again, to ſo great a Loſs and Damage to *themſelves*; and that ſuch a *Power* as they have ſhould prejudice their *Poſterity*. God be merciful to us! But that the *War* ſhould be brought into *Italy*, this is a thing that I would not have you

believe: but contrarily you may be ſure, that the *Italians* are for *Peace* and not *Diſcord* amongſt themſelves; and they have their Deſires. And yet Diſtruſts and Quarrels do increaſe here, and are cheriſhed by prodigious Arts and Methods. They would do well to heal the *old Diſpute*, before they begin another: in the mean time they will want Matter to work upon.

We have only this to depend upon; that God will ſcatter the Counſels of the *Wiſe*, who do often intangle themſelves before they are aware. I would not have you be at any Trouble for thoſe Books which I write of; 'twill be time enough to uſe your Indeavours for them when you go to *Paris*.

In the mean time I am ſtill doing ſomething, if any thing come of it at laſt. I can detain you no longer: here I muſt conclude, kiſſing your Hands; as alſo do our *Fulgentio*, Signor *Moline*, and the Gentleman of *Muran*, who hath your Deſigns. What you tell me of, concerning this *Republick*'s having a ſhare in the Deſign of that unhappy *Borgheſe*, is no more than what I have from other Hands; and it comes from the Shop where all Lies and Blaſphemies are forged. I kiſs you Hands again.

Venice, January 6, 1609.

LETTER XX.

MOnſieur *Craſtine* wrote me word by the laſt *Diſpatch*, where the Book, *De modo agendi*, was; and I told him, that a Book with *that Title* was printed in *Ingolſtadt*, the Author being

James Gretſer a Jeſuit; and that it is *the Anſwer* to the *Apology* for that Book which I would have; and that t'other is here already; and therefore he ſhould give himſelf no Trouble about it, if that be the Book he means. So I would not have you be at ſo much Pains to gratify me: if you can have any eaſy Opportunity to ſatisfy my Curioſity, you will do me a Pleaſure; but I would not have you incommode your ſelf for it, whom I ſee ſo diligent in getting me Books; and ſince you have provided me with *Elias Haſſenmuller* at *Paris* and *Baſil*, from whence they may both be brought hither without Difficulty; which if you pleaſe to take a little Care about, I ſhall be doubly obliged to you; and for all the Favours I receive from you: and I look upon it as a great Kindneſs that you have brought me acquainted with Monſieur *Caſtrine*, who ſends me many good and uſeful Accounts of what paſſes in Parliament; and other things of like Nature, which are ſerviceable to Matters here; as how the *good Fathers* the *Jeſuits* (though every body do not know it) do ſet the moſt Chriſtian King upon the Pope, to hinder the King of *Spain* from violating the Laws of their Order, by giving Biſhopricks to Men of their Society: and muſt theſe Arts of theirs not be known in that Kingdom, and yet be believed? I ſhould think the French to be the ſilliеſt People under the Sun, if they ſhould believe that there is any Difference between the Spaniard and the Jeſuit; or that it is poſſible for any Diviſion to get amongſt them. All theſe things are only *Copies of their Countenances*, to inſinuate themſelves into Favour, and make themſelves *Maſters*; and to make the Act

of the *Spaniard* look better; concealing the ſtrict Intelligence they hold with him; and making as if they were diſguſted at him, and very confident of the *Flowers de Luce.*

I doubt not but they act by themſelves in the Manage of theſe ſly Tricks and diſguiſed Sweetneſſes, which are uſed with Men of Honour: yet I cannot believe that their End, and the *Nuncio*'s End, and the End of the Spaniard, is all one with the King's. I remember that twenty Months ago it was ſaid, that the Cardinal of *Peron* was to go from *Rome* to *France*, at the King's Call, under a Pretence of ſeeing the Church of *Sens* newly conferred upon him; but really to bring over Monſieur *de Sully*, that he was greatly acquainted with: but ſeeing the Cardinal come thither afterwards, I always look'd for this Change; but never believed it to be a Work of the *Spaniards*, who at that time had not yet any *good Underſtanding* with the King. I do not imagine that I underſtand things better than you do, who live there, and know the inſide of them: but for all that, I am not eaſily to be brought to believe that *this* was done to ſerve the Pope, though it may be in Proceſs of time it may do ſo, and ſerve to cover this Pretence: I rather am inclined to think it was done to take away and weaken that Gentleman in his Friends and Favourers; for thoſe Ends which thoſe Men aim at continually, who are loth to ſee an underſtanding Man amonſt the others. The Example of *ſome body elſe* ſo changed, is a Proof, that 'tis the way to loſe Friends; and ſo he will find it.

I ſee plainly that the Artifices now a-foot are to create Jealouſies in every body, and ſo to ſe-

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cure themſelves. God grant that if the Intention of them be not good, the Iſſue of them at leaſt may not be of bad Conſequence: for as to Religion, this is the way, not to make Catholicks but Atheiſts; and I do not know how good this will be at laſt for Government, though I am of the Mind that the only making of Diſtruſt may at firſt ſerve to manage things well, but at laſt the Miſchief of it will be greater.

I doubt that Zeal makes you more afraid than the thing deſerves; but if it ſhould be as you foretel, we ought to believe that God has a Hand in it: and if he ſhould permit it, we are not ſure that a greater Good will come of it: let us therefore mind our Prayers to his Majeſty; and never trouble our ſelves with the Fear of an Evil, that it may be will never come: as there are a thouſand things feared, whereof there doth not one happen; and if it ſhould happen, it may not be ſo great an Evil as we imagine; and if it ſhould be Evil, it will certainly turn to our Good; as St. *Paul* aſſures us, *That all things work together for Good to thoſe that love God*: We ought to be ſure of it, remitting every thing to *his holy Will*, ſince we do not know what to ask or deſire. But I am herein a ſimple Man to offer to carry Water to the Sea. and think of being your Remembrancer in things which you never forget. When thoſe Friends of mine (for ſo I will call them, becauſe I never ſaw any of them that I know of) were clapp'd up in *Rome*; it came immediately into my Mind, that there was ſome Craft at the bottom of it: and now *Poma* is confined at *Civita Vecchia*, I am of the ſame Mind again.

I ſhall not forbear to take Care of my ſelf; and they ſhall never cozen me, if they would hang themſelves. I can do no more than I do. Sure I am that all their Arts and Tricks ſignify nothing without God; and to him I commit my ſelf. And here I ſhall tell you again, that upon the occaſion of the Arch-Deacon's March to *Rome*, (who was formerly our *Vicar Patriarchal*) and for the baſe Words he has ſpoken againſt our Prince, and for the great Triumph they make there at their Purchaſe of him, the Senate has reſolved to proceed againſt him according to his Deſert; and what this will be, will ſoon be known: and to thoſe who would not fly from their Colours, the Senate has aſſigned the Allowance of 200 Ducats a Man, during their Lives; beſides what they have already: which being alſo appointed for me, I have very ſtifly refuſed; reſolving that my Service [of my Country] ſhall have no other Reward, but the very doing of my Duty; that my back-Friends may have no occaſion of interpreting my Service and Actions amiſs. Every Day there are freſh Occaſions of Wrangling and Diſpleaſure: I cannot foreſee where things will end: God grant they may be to his Glory. Sometimes we are aſleep here; but in thoſe few Intervals that we are not ſo, we work with Generoſity enough. We have been now united; and our Adverſaries do us this Good againſt their Wills, that we open our Eyes. God grant that whatever we do may pleaſe him.

You may be ſure, that if I do not ſtir, the Reaſon of it is, becauſe the *Corn* is not yet *ripe*; and I would not hinder the *ripening* of it by too much *haſtning* it. If I ſhall not be there in time,

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others will be. I would do all that lies in my Power, if not to do good, yet at leaſt to do no harm. And now 'tis high time to think of concluding. I intreat you, Sir, to ſay no more to Monſieur *Alcaume*, till you get again to *Paris*; becauſe indeed it would be an unſeaſonable thing to make any more Inſtances to him, till he is certain of his own Convenience. I ſee that you value *Matthias*'s Affairs more than they are worth: I dare foretel, that they will be no better than his Deſign in *Flanders*.

Upper Hungary never conſented to his Election; and that is kept by *Valentine Humanai*, a Man of great Power and Courage. In *Nether Hungary*, where he is owned as *King*; *Iliſhaſchy*, a Man of excellent Worth, is made *Lieutenant Royal* by the ſame *Diet*, who governs altogether like a *King*: So that *Matthias* has only the *Title* of *King*, and 40000 Florins. He is at preſent indeavouring to make *Bohemia* rebel againſt the Emperor; and this Man will try to make *Moravia* and *Auſtria* (that half of them which he has) rebel againſt *him*. Things are full of Confuſion. Father *Fulgentio* and Signor *Molino* ſend their humble Service to you, and I kiſs your Hands.

Venice, January 20, 1609.

LETTER XXI.

BEfore the laſt Courier went away, I could not ſee the Anger he expreſſed at the unjuſt Juſtice done at *Paris:* I ſaw him afterwards, and had my ſhare of it with many worthy Perſons, who made the ſame Judgment of it that I did; not from any Affection to the Author, but from the Dignity of the Work.

Signor *Giacomo Badoueri*, amongſt others, a Man of ſingular Judgment, doth equally commend his Opinions and Expreſſions. How great is the Providence of God! They thought, by putting a poor Wretch to Death, to ſtop a Rumour which was not otherwiſe like to get any further than to the Knowledg of a few Perſons: but by that means they have made it fly all the World over. I do not doubt but if they had neglected thoſe Words of his, whether true or falſe (though I rather think they were falſe) they would not have come to the Ears of the thouſand part, and it may be thoſe a thouſand times told over, of thoſe that know them now; if one which ——— they will go after he is dead. Thus God chaſtiſeth our *over-Diligences.*

By this Diſpatch I have had no Letters from you; I believe it is, becauſe they were not got to *Paris* when the Courier came away. I hear nothing ſpoken of the Duke of *Sully:* I ſhould think that things are come to nothing; and that he is no further moleſted; eſpecially ſince I underſtand that the King is not very well pleaſed with *Don Pedro.* Me-

Methinks alſo that the Buſineſs of the Truce doth not go on with that Zeal; and that the World is inclined rather to think it will not be. But in *Germany* things are ſtill in Diſorder. King *Matthias* hath printed a Declaration againſt his Subjects of *Auſtria*, which makes me believe he wants Power; ſince ſuch a Prince as he, of ſuch a Title, diſputes by Writings of that kind, eſpecially ſince the Emperor is above him; and the Diet of the Empire pretends againſt any Writing. We have Diſguſts and Janglings here, but we ſhall not come to a Rupture, becauſe both ſides dread it; and there is not Matter enough for it.

I was loth to let this Courier go without my Letter to you; in Teſtimony that I own my ſelf obliged to remember you continually, for the many Favours which I daily receive from you, amongſt which this is a great one, that you have made me acquainted with Monſieur *Caſtrine*, who favours me very frequently with his Letters.

This is a thing that I can return you no Equivalent for, as well as the Care he ſhews in ſending me Books. I intreat you, Sir, to help me to diſcharge ſomething of this Debt of mine, by thanking him heartily.

I have now received a good part of *Haſſenmuller:* he writes me word, he will ſend me *De modo agendi*, and that he hopes to get the Orders [of the Jeſuits] I am aſhamed that I can do nothing to ſerve him him in; but I hope you will aſſiſt me in diſcharging part of the Obligation. I wiſh for your Commands, and kiſs your Hands.

Venice, February 3, 1609.

LETTER

LETTER XXII.

THE Copy of the Confeſſion which you ſend me, is welcome to me; and eſpecially for the *one and thirtieth Article* of it. Whatever Diligence there may be uſed to ſuppreſs the Book, I doubt not but it will ſurvive: nay the way they take is the way to bring it into Credit, and will prove juſt like the Event of *Bartholomew Borgheſe* (if it be no Hereſy to call him by *that Sur-name*) whom, by condemning him to be burnt, they have given a greater Name and Credit to, than he had before. In this Buſineſs which you propoſe to me, I have ſometimes taken ſome Pains; and ſtill as I conſider St. *John*'s Words, which you quote, I have thought that that Name [of Antichriſt] might be common to many; and by the Figure *Antonomaſia* attributed to one: but whether that one Man were really to be, or whether it be a vulgar Opinion without any Ground, the Place did not appear to me ſufficiently to clear, but capable of both Expoſitions. That Place in *the Epiſtle to the Theſſalonians* (though *that Name* be not *there* expreſs'd) ſeems to ſhew, that ſuch a particular Perſon is plainly ſpoken of; but for all this, it is not ſufficient to reſolve and ſatisfy me, becauſe it is not clear, whether ſuch an one be ſome *individual Man*, or a *Quality* of Men.

And I am ſtill in this Doubt; nor have I met any Man who hath lighted upon my Thoughts but your ſelf, to whom I will ſay, that *the multi-*

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plying Articles of Faith, and ſpecifying as the Subject, in thoſe things which are not ſpecified, is to ſtumble upon old Abuſes; becauſe it is a ſort of Diſcontent, in not letting that *reſt in Ambiguity*, which hath ever done ſo. I heard ſay once (and I ſay, I leave the Judgment of it to Men of Underſtanding) that *the Articles of Faith are eſtabliſhed and ſet: he that doth not imbrace them hath no Faith, but is an Infidel: but he, that beſides theſe Articles, believes any thing elſe for an Article, and therefore ſeparates from others, is a Sectary:* and therefore I do not ſee you in this Danger, becauſe you leave the Matter in *Suſpenſe*. They have more Reaſon to conſider of it, which make an *Article* of it; yet I do not think that they will therefore make *any Separation* for it from one that will not *ſo* believe it [*viz.* that the *Pope* is, or is not *Antichriſt*.] Indeed the old Abuſes do creep in ſtill; and ſuch as drove away the Tyrant from the Republick; though out of a good Zeal he is offered the Convenience of getting in again. It will be a great Mercy of God, if we can but keep him within Bounds.

I would write to you more about this Matter, if there were not many Accidents by the way which this Letter is to paſs, to keep me from it.

Menino is got to *Padua*, and there he ſtays, I think, with ſome Shame; not only becauſe the Prince, who has ſettled 200 Ducats a-piece yearly upon ſix [of our Friends] beſides what they were allowed *before*, took no manner of notice of him; but becauſe a Gentleman that lodged him in his Houſe, has turn'd him out of doors. But of all thoſe that run away to *Rome*, *Frier Fulgentio* has

has carried himſelf beſt, becauſe he has ſtoutly denied to have any publick Penance impoſed on him, ſaying, that they have merely trapand him, and broke the Faith and Aſſurance they gave him, wherein they promiſed that they would never touch his Honour.

But the Archdeacon hath accepted the Penance of rambling to the ſeven Churches, that is, all *Rome* over, barefoot, with a Taper in his Hand. There is no doubt but they mean this as a Proof that what has been done here, has been very wicked, and hath deſerved Chaſtiſement.

This is a very ill Man; he has ſaid abundance of things againſt the Publick Honour, and againſt his Friends; and he does all that he can to ſtir up the Pope and others againſt the Republick: but this he need not do, for they want not *the Will* of hurting it; and as for Power he can lend them none. Of the *ſix* [*honeſt Prieſts*] which are left, beſides *my ſelf*, they will never get *one more*; not only becauſe they are well provided for in all Reſpects, but becauſe they have been always very bold and reſolute: but with me they will have a *Bout* with their *Stilletto's*: I have ſome Apprehenſion of it, but not ſo as to trouble my ſelf much about it, becauſe I commit my ſelf to God's Care and Tuition; and becauſe I find no great Reaſon to be diſpleaſed at it, and do know full well what all their former Plottings againſt me have come to, and how much they have turn'd to their own Diſadvantage.

Yours of the 8*th* of *January*, which ſhould have come by the Courier a fortnight ago, was not arrived then, as I wrote you word, nor is it arrived yet, which I now tell you of. We know the

the Affairs of the *Swiſſers* here; not only thoſe between *Lucern* and *Baſil*, upon the Account of the *Lace-maker*, but thoſe too between *Lucern* and *Zurich*, about a Butcher of that City clap'd up in Priſon at *Lucern*; and other Differences which there are between *Friburg* and *Bern*, about ſome Bailywicks common to both. I am of your Mind, that they will never leave till there be ſome open War amongſt that People; for private Diſcord there is too much amongſt them already. I believe theſe things are the Effects of the *huge Jeſuitical Congregation* that was held *laſt* at *Rome*.

We ſhall quickly have here the Duke of *Nivers*, and then we ſhall ſee how rarely the *Vidame* of *Chartres* has been edified by *Bellarmin*'s Inſtruction. There is now a Report that Monſieur *de Sully*'s Son-in-law, who is at *Rome*, will be converted: but when they ſpeak ſo in the *future Tenſe*, I know not what to believe of the Matter. We don't hear that there is any further Talk of the *Catholiciſm* of the foreſaid Duke, or of the Marquiſs his Son. I am ſcared to hear that there are ſo many Jeſuits [at *la Fleſche*] as you tell me; but herein again I comfort my ſelf, that the Brood of them here in *Italy*, and ſome *Friends* of theirs, and ſome again their *mortal Enemies*. I have received *Haſſenmuller*'s *Jeſuitical Hiſtory*; and I like it well, but I thought to have found more in it than I do.

The Dutch are not ——— but the Ingenious; and which in his old Age in the Book *De modo agendi* ———.

I doubt that Monſieur *Caſtrine* hath gotten the wrong Book through the Equivocation of the Name,

Name, and that that which he hath found is no other but *James Gretſer*'s the Jeſuit, who writes an Apology againſt that which I look for; but that I have already; and I have written to Monſieur *Caſtrine* not to ſend it; as alſo I write to him this Day to take heed that thoſe *Conſtitutions* which I am ſo earneſt for, be not miſtaken by him for *the Rules of the Jeſuits* [which I value not.]

I knew the whole Buſineſs of thoſe *Raſcals-in-grain*; and alſo what the *moſt Chriſtian King* tranſacted with the *Pope:* But let me tell you further, that 'tis thought here, that the Jeſuits are agreed together, and have procured that Biſhoprick for the *Father*, and ſo have found out this rare *Gim-crack*, to put the King in Hopes that they may be got off from the *Spaniſh Intereſt* to him; which is a thing that they think the King is ambitious of, and had in his Deſigns, when he re-admitted them into that Kingdom: But the *Jeſuit* is as ſeparable from the *Spaniard*, as the *Accident* is from the *Subſtance* ——— for which they will have the *Words of Conſecration.* I may be miſtaken, but I cannot be of the Mind that there ſhould continue any long Truce in the *Low-Countries.* I believe indeed that that Hectick Feaver will continue from Months to Months; that there will neither be Peace nor War, nor Truce there, but ſomething that is worſe than all.

I know not where to find a Match for the King of *England*, but *Henry* the Third of *France*, who thought the Vertues of a private Perſon more excellent than thoſe of a King; and therefore he deſpiſed theſe, and betook himſelf to thoſe of the Monaſteries. God

God grant that the iſſue of things may be otherwiſe than I fear it will be, knowing theſe Men to be ſo great *Maſters of Miſchief*, that they will get ſomething by this way, and God grant that *that ſame Blackwell* be not in the Intrigue with them; I would not ſwear for him. I underſtand what is come to Monſieur *Bochell* for his Book of the Liberty [of the Gallican Church:] Indeed they leave no Stone unturn'd. And now it is time for me to knock off and forbear troubling you any further: So I kiſs your Hands.

The Judgment which you are pleaſed to make about me, will be known beſt by the Event, which will alſo ſhew you what I and thoſe great Maſters, of Contradiction about Fidelity and Love to our Country, do moſt meddle in. God having ſhewn me the Favour of ſeeing their Abominations. I humbly kiſs your Hands, and reſt,

Your moſt humble Servant,

Venice, Febr. 12, 1609.

Father Fulgentio.

LETTER XXIII.

THough I wrote to Monſieur *Caſtrine*, that that Book *De modo agendi*, was *Gretſer*'s, and therefore I had no need of it, having abundance of them here, as we have of all impertinent Scribles and Pamphlets; yet for all this my

my Lord Ambaſſador hath ſent it me by this Diſpatch.

So I think that by your means, Sir, I ſhall have two Copies of *Haſſenmuller*, becauſe Monſieur *Caſtrine* has help'd me to one already, and the Sieur *Bongars* promiſes me another. But we ſhall know what to do with both of them, for here are a great many Gentlemen that deſire to ſee the Book. I have read it, and like it well; but conſidering the plenty of Matter in that Subject, the Author is not over-rich.

I heartily thank you for writing into *England* for a [*De modo agendi*]. I adviſe Monſieur *Caſtrine* of it, who is getting me the *Conſtitutions of the Jeſuits* copied out, in order to the ſending them hither. I long to ſee them; for ſurely 'tis a ſtrange thing to think how cloſe they keep them here in *Italy*. 'Tis not long ſince *Gregory* the XIV*th* made a Brief in favour of them, and yet I cannot for my Life get a Copy it; they keep their Secrets ſo unknown to the World, and you will excuſe me if I make no difference between a *Spaniard* and a *Jeſuit*, except in *this*, (wherein I agree with you) that I take *the greateſt Spaniſh Rogue in the whole World, to be a better Man than the leaſt-wicked Jeſuit that is:* for a Spaniard hath Guts in his Brains, and hath a Capacity of learning ſome Good, if he be but taught it; but the Jeſuits are all Flint, and their Conſciences are darkned, and there is no ſpeaking to them [unleſs you have a Kingdom to embroil, or a Parliament to toſs up into the Air.]

I believe there never was a race of Men that were ſuch ſworn Enemies to Goodneſs and Truth

Truth [ſince the World ſtood] as they are; and the King of *France* hath let no more than one of them, and a Scholar of theirs, be intruſted with the Education of the Dauphin; 'tis ſtrange if God hath not ſuffer'd him to be impoſed upon.

I never wonder'd that the Duke of *Sully* held out ſo bravely againſt their Batteries; for ſo it was requiſite upon the account of his Honour, and his Good too.

I look upon it as a great matter that the King is ſo ſatisfied; but his Majeſty is miſ-inform'd, if he thinks to get the Pope's Favour any way. Publick Reſpects have made ſome Popes ſhew themſelves Friends to the Spaniards, many of them being inwardly againſt that Faction.

This preſent one is Spaniſh all over, as he is *Pope*, as he is a *Borgheſe*, and as he is *Camillo*. Nor muſt you truſt too much to the Warineſs of *Monſieur de Breves*, tho he be fit to do any thing that is but feaſible, becauſe in this caſe *Nature* making head againſt him, is above all *Art*; and he that is lull'd aſleep by vain hopes, is in the ready way to loſe many fair opportunities of doing good.

So I am troubled to ſee by the Effects, that the Treaty in the *Low-Countries* looks at nothing but the ſpoiling of that Republick; the Birth of which, as God hath bleſt it with invaluable Favours, ſo, methinks, the Malice of the Devil oppoſes with all his Wiles and Stratagems.

To tell you ſomething of our matters; the Prieſt [that was Guide to my Stabbers] was pack'd away to *Civita Vecchia* along with *Poma*; and tis reported that the reaſon of this was,

upon the Relation given in by Cardinal *Mellini* at his return out of *Germany*, that thoſe of that Nation were highly ſcandalized at the Favours which were ſhewn at *Rome* to ſuch Scoundrels as they are [that undertook to kill me.] *Paraſio* was ſent Priſoner from *Ancona* to *Rome*. I know not what is become of him, nor of *Poma* and the Prieſt ſince they went to *Civita Vecchia*: there is no more talk of them, and they are not to be ſeen there now [to ſhow them what it is to do ſuch a piece of Service ſo bunglingly as they did.]

Bitonto [another of them] was kill'd in his own Country by his Enemies. There is no further Reſolution taken yet about the Arch-Deacon, becauſe new Diſpleaſures ſtarting up daily, they are reſolving to put all together. The *ſix*, who have had a Salary ſettled upon them for their Conſtancy, are no further tempted: concerning any ſuch Reward to me, I will by no means hearken to it, becauſe I have no great need of it. I am only troubled that I can do no further Service.

It was true, that the *Heads* of the *Council of Ten* revived an old Law, that the Churches ſhould be ſhut up at the approach of the Evening, and that no Bell ſhould go from an hour after Sun-ſet till Morning; and this was done upon the account of ſome Lewdneſſes which were committed in the Churches, which in ſome certain Feſtivals had their *Day-offices* done in the *Night-time*. The *Pope* at *this* was extraordinarily *inraged*, and ſaid, That *it belonged to him to make ſuch Proviſions againſt ſuch Diſorders, if there were any need, and that they ought to ſeek Redreſs*

 from

from him at this time: that it is not in the Power of Lay-men to make Laws over Churches, how good and favourable ſoever thoſe Laws might be; that he proteſts that Father Paul *ought not to open his Lips, ſince he may as well ſilently ſhow his Conſent and Approbation; that Matters went no further than Words.* But there is a greater Stir than all this, about an Abby that is vacant, that has a Revenue of * 12000 Ducats yearly, which the Pope has given to a Nephew of his; and the Republick, at the Requeſt of thoſe People, would fain have it belong to the Monks of *Camaldoli*, whoſe it was before. God grant that this Squobble do not go further than either of the Parties would have it. Two days ago another Broil happened. Father *Fulgentio*, our Friend, preaches at St. *Laurence*'s Church: Theſe Romaniſts have uſed all manner of ways to rob him of his Auditory and Credit; but ſeeing the more they tried to undervalue him, the leſs they gained of their Point; the Nuncio hath taken up the matter, and endeavours to ſeduce ſome of his Hearers, by telling them that he preaches Hereſy; and then he went and complained of him to the Doge, not daring to tell him ſo, but only ſaying this, that *Flemings* and *Greeks* do frequent his Church, and that there is ſome ſuſpicion that the Preacher is inwardly infected. This hath given great diſguſt to a mighty number of the Nobility that

* In the *Italian* Copy (which is very *faulty*, either through the *Tranſcriber*'s fault or the *Printer*'s) it is 10 *Ducats*; but *Popes Nephews* do not uſe to *ſcramble* for ſuch *pitiful Preferments*, and therefore I have made it 12000, as it is ſet down truliest in the next *Epiſtle*.

are his Hearers, and hath been the occaſion that a great many more of them go to hear him for Novelty-ſake. God's holy Will be done for the right knowledg of Truth.

Thoſe which have been tempted [out of their Loyalty to the Republick], have divulged the *Nuncio*'s Offices with them; upon which I am afraid ſomething will enſue. God do his holy Will. I muſt intreat you, Sir, to preſs nothing upon *Monſieur Alcaume*, but what doth perfectly conſiſt with his Convenience; and when you come to *Paris*, to preſerve me in his Favour. *Don Pedro*'s going away, I believe, is, becauſe he has got what he came for of the King, and minds none of the Promiſes which he made him. I look upon it as a likely thing, that he has done ſomething which Time will diſcover, to the loſs of ſome great Perſonage amongſt you. Matters in *Auſtria* are worſe and worſe: *Matthias* would be *King* at *Cheſs*.

In the Quarrel between *Don Pedro* and the Lord Ambaſſador *Foſcarini*, it may be he did not do according to the Laws of Chivalry; but I believe he omitted nothing that the Cuſtoms of his Country require of him. The like Quarrel has happen'd at the Imperial Court between the Spaniſh Ambaſſador and the Venetian, for the ſelf-ſame reaſons.

I believe the Government of *Spain* is mightily ſwelled up, and grown purſy, tho it do not look ſo. As for *Menino*, I can ſay nothing elſe of him, but that he is in *Padua*, and comes ſometimes to *Venice* very much diſcontented; but he may thank his own Folly for that. Friar *Fulgentio*, the Franciſcan, hath endeavoured to

 preach

preach this Lent at *Ferrara*; but thoſe at *Rome* would not give way to it, ſaying that he had a mind to get near the Confines, that ſo he might run away to *Venice* again; and they have no mind to part with him at *Rome*. I have received a very genteel Letter from *Monſieur Vignier*, but I ſhall have no time to anſwer it this day. *Monſieur Aſſelineau* is well and ſtrong, as he uſes to be; he had yours laſt Sunday, and he tells me he will give you an Anſwer.

I have ſeen the Deduction, how the Pope is proved to be, *nec Deus, nec Homo*; 'tis a pretty kind of a thing, and very acute; it concludes very well, and (which is *moſt* obſervable) *comes off* as *truly* as *handſomly*.

In the cloſe of your Letter, you tell me of a certain miraculous Event, but do not explain it to me; and ſo I cannot tell what you mean by it: but to my thinking Miracles are not ceas'd, ſince there is one that pretends to be a kind of God upon Earth, whoſe Omnipotence, though it reaches thither, yet the Execution of it flags by the way. *Signor Molino* kiſſes your Hands, and ſo do I with all my Heart, beſeeching God to give you his Grace, and me ſome way of ſerving you, as I would be glad to do.

Venice, March 17, 1609.

LETTER XXIV.

UPon the *Duke* of *Tuſcany*'s Death there is no *alteration* in that *State*; nor is there any *matter* for it. Some Men thought that ſome *Domeſtick Jar* might ariſe between the *Mother* and the *Son*; but for all that, there is *no ſuch matter*; but let what will be happen *there*, you may be ſure that no *War* will enſue in *Italy*, unleſs the *Spaniards* make it. They *go on* purchaſing in many places, as you ſay: and he that ſees the things of *future Troubles*, is afraid he ſhall but *put them forward*, by trying to *ſet himſelf againſt them*. That ſome have been clapt up in Priſon upon the *Arch-Deacon's getting away*, is no more than *true:* I believe alſo that the *Pope* is angry at it, yet he does not let us know it. I did not write of this to you, becauſe it is a thing that happens *ſo frequently*.

Since things were *made up* here, I muſt tell you that there have been above fifty Friars and Prieſts put in Priſon for divers things. At firſt they made ſome noiſe about it at *Rome*; but now it is become ſo common, that they ſay no more of it. I have eſcaped another great Conſpiracy againſt my Life, the very Servants of my Chamber having had a hand in it. It pleaſed God to prevent the Miſchief deſign'd againſt me; but I am greatly troubled that Men ſhould be thrown into Jail upon my account. Life is but little pleaſant to me, ſince I ſee ſo many Difficulties to preſerve

preſerve it. 'Tis a ſtrange thing in my mind, that the King could not get a Tutor for his Son to his own liking; that *theſe Men that give Laws to the World*, have had nothing to eat all this while. Of the three Qualities which you tell me of the Man [that is to educate the Dauphin], two of them are ſtark ſtaring naught, and the third, which is Poetry, is not very good.

I underſtand that there is one appointed to ſucceed *Monſieur de Champigni* in the Embaſſy to this Republick. I deſire that you would pleaſe to let me know the Qualities of the Perſon with that ſincerity you uſe to me.

We have here the News of the *almoſt intire quieting* of the Diſorders of *Auſtria*; but with little hopes of compoſing the reſt. The bickerings between the Emperor and his Brother grow ſharper and ſharper; the Emperor's own Subjects are entring into a League with him, having little regard to his Majeſty.

The *Hungarians* pretend they will recover from *Ferdinand* the Arch-Duke, ſome Fort upon the *Adriatick*, belonging to that Kingdom. So many Troubles will be hard to compoſe. Concerning the Truce in the *Low-Countries*, I know not what to ſay more, having ſo contrary News about them. I will ſtay and ſee the upſhot, before I fix my Belief.

I have the *Haſſenmuller* which was ſent by the *Sieur Bongars*, and *Signor Molino* ſhall have it, who wanted one, ſince I have another for my ſelf which came by this Diſpatch from *Monſieur Caſtrine*. The ſame Gentleman hath alſo ſent me another little Book about the Jeſuits, which I like well. There have been alſo ſent me from

Paris ſome Propoſitions of *Monſieur Vignier*'s *De Antichriſto*, which are well-digeſted things.

I thank you, Sir, very heartily for taking upon you all the Obligation I owe to *Monſieur Caſtrine*; for this worthy Gentleman deſerves double Amends for the many Favours he ſhews me continually.

Every body ſtands looking very attentively at what will be the iſſue of the buſineſs now *on foot*, upon the Vacancy of the Abby of *Vangadezza*, a place upon the Confines of the Country of *Ferrara*, which is worth twelve thouſand Ducats yearly. The Pope has given it his Nephew, who hath already an hundred thouſand Ducats yearly in Eccleſiaſtical Benefices.

The Republick intreats the Pope to give it the Congregation of Monks, but things are no otherwiſe as yet. The Republick hath not proceeded to do any thing in it yet: nor doth the Pope's Nephew demand Poſſeſſion. It is not eaſy to ſay what the end will be. If perchance there ſhould be any Squobble about it, (which I do not think there will) it will go no further than *words*: at the Confines of *which Spain* hath ſet up *Hercules*'s *Pillars*.

Father *Fulgentio* holds on preaching ſtill, juſt as he did two Years ago, when you were one of his Hearers. He miſſed preaching laſt Year upon ſome Plots laid againſt him, which are now come to nothing. God grant they ſtill thrive ſo for the future. *Signor Molino* ſends his humble Service to you, and thanks you for his *Haſſenmuller*. And I kiſs your Hands.

Venice, March 30, 1 09.

LETTER

LETTER XXV.

MOnſieur *Caſtrine*'s Packet, which brought *yours* incloſed of the 17*th* of *March*, was not delivered me till the Day after the Courier went away, this Day Fortnight; though I have Letters from divers Friends within time: I do not know how that Packet came to ſtay ſo long behind. This was the Reaſon I did not write to you by laſt Diſpatch.

As to the Subject of the Queſtion which is now on foot, I wonder what is the Reaſon that thoſe Men that hold the *Affirmative* for true, and do ſee by the *Scriptures*, that the *Lord's Coming will deſtroy that Tyranny*, are not contented therewith, by ſtaying for that time, but would needs prevent it, not hearkning to our Saviour *Chriſt's* Admonition to St. *Peter*, when he pretended to hinder the *Divine Decree* of his *Death*, with drawing his Sword in the Defence of him. But no Doctrine hath Strength enough to keep Man from building his own Reſpects and Projects more upon humane Means than Divine ones, till Father *Ignatius*, the Ring-leader of the Jeſuits (as they tell in his Life) did ſo build upon *humane Reſpects*, as if there were *no Divine one at all to think of*.

The things which happen'd to the Patriarch the *firſt* of *May* laſt, have been very conſiderable; and ſince that there have fallen out others as weighty as thoſe, and ſo there is every Day; and the Republick will not loſe an Inch of its Dig-

Dignity and Honour. There has been ſome Proviſion made about thoſe Confeſſors who ſcrupled at ſuch of their Votaries as had any of the Writings which were publiſhed in Defence of the Republick, by them; and this Proviſion is pretty ſecure: and it is ordered, as it were, by a Parentheſis, that that Friar of *N.* which was turned away a Year ago for this Buſineſs, and deſired Pardon, offering himſelf to be tried, is ſtill confined to his Cell.

Father *Fulgentio* hath preached juſt as you heard him do two Years ago; he has met with great Oppoſition from this *Nuncio*, who has complained of him, ſaying, that *he could not deny but his Doctrine was good; but nevertheleſs he was not bound to ſtay till the Preacher was declared an Heretick:* and the Pope making a Complaint againſt him, has ſaid, that *that Preaching of the Scriptures is a ſuſpicious thing; and he that keeps ſo cloſe to the Scriptures, will ruine the Catholick Faith.*

The Audience which uſes to be at his Sermons hath been very numerous and flouriſhing, there having been there ſometimes *ſix hundred of the Nobility:* He has ſtill gone on ſpeaking the plain Truth, and proving it by the *Word of God*, without reproving any one by name: and above all, it has been his way to reprove that Ignorance which is for *pinning Mens Faith upon other Mens Sleeves, and againſt the expreſs Knowledg of every one's Duty.*

Now there cannot be a more *mortal Offence* to the *Jeſuits* than this is, who have no other Foundation for all their Divinity than the *Publick Ignorance.* As for what you ask me concerning the Miter, I can tell you with Certainty: The Pope

of

of *Rome* has two Miters, one with two Points, all like thoſe that Biſhops wear; and this he only uſes at Maſſes and other ſacred Offices. The other is round, with three Crowns, as you have ſeen him pictured with it; this he wears in Proceſſions out of the Church, but never at Divine Service: the firſt of theſe is ancient, as you know; this laſt is not above three hundred Years old.

I have been in the Pope's Veſtry many a time and oft, and have handled all his Miters, and all his *Regna mundi*'s; for ſo they call thoſe round ones: the reſt of his Head-pieces are called Miters; and I can aſſure you, that there is no * Letter whatſoever upon any of them; certainly he that ſays it, never ſaw any of them. The Indeavour uſed with Monſieur *Caſaubon*, methinks, is juſt like that which *Eſop*'s Fox uſed, to put Tails out of faſhion when *Reinard* has loſt his by a Trap. The Truce with the States has at laſt delivered us of the *Pain of Expectation*. I don't know which way the Spaniſh Power will turn it ſelf. I have a good mind to think that that Nation believes an univerſal Peace beſt for their own private Advantage. 'Tis true, God doth often make things up quite contrary to the Deſigns of Men. His ſacred Will be done. As to the Deſigns againſt my Life, ſince they could not be without Intrigues and private Practices, and they never came to do me any real Miſchief; it is not convenient to proceed to any corporal Puniſhment

* See *Joſ. Scaliger*'s laſt Note upon the New Teſtament, of *Whitaker*'s Edition, concerning the word *Muſterium*, ſuppoſed to be upon one of the Pope's Miters, in order to prove him the Perſon meant by St. *John*.

niſhment of the Offenders: but the Buſineſs is not yet over; but I do uſe, and have uſed, all the Intereſt I can (and I ſhall ſpeed in it) to have every thing huſh'd up; and being willing to commit my ſelf to God's Protection, I muſt alſo follow his Commandments [in forgiving thoſe that wrong me.]

I have received from Monſieur *Caſtrine* (together with your Letters of the 30*th* of *March*) ſome Quires of Paper, wherein are written the Conſtitutions of the Jeſuits. I ſee by them that there has been taken out of them what was poſſible; and I have not yet read the whole Contents, but I ſee already that there is ſomewhat in them that is uſeful to me; and I am greatly obliged to that Gentleman for them, but more to you, Sir, from whom the Original of the Courteſy ariſes.

Monſieur *Aſſelineau* tells me, that you have a Mind to have a Picture of this *Deputy-God*: I will do all I can to fiſh out one for you, if it be poſſible. Monſieur *Caſtrine*, a little while ago, told me, that he would fain have one too; I tried all the City over to get him one, but I could not for my Life meet with any to be ſold; and knowing of none there is here, but one, which the Owner of valued highly, I got it from him by Force: But I am in hopes, that one who has been theſe two Years in *Rome*, will at leaſt bring a *Copy of his Holineſſes Countenance*; and if he does, I will get it from him by all means, that I may gratify you.

The Advice of the Truce effected, changes nothing of our Thoughts here. We are certain, that if the Spaniſh Deſigns be to make Stirs in *Italy*, the Pope, if he ſhould have a hand in it to any

any purpoſe, would never be able to ſtop them: but if their Deſigns ſhould be for Peace, the Pope with all his Power will not be able to make them ſtir one Step.

We are very well ſatisfied by what is paſt and gone already, what Account they *really* have, for that which *from the Teeth outward* they ſhew Reverence to.

We are in ſuch a State of things, that truly we are almoſt come to Monſieur *di Bourg*'s Letany, *Sancte Turca, libera nos*, [Holy Turk, deliver us.] God grant that the Swiſſers do not at laſt quarrel amongſt themſelves; I ſee the Spaniards have great Acceſs to them, and the Jeſuits great Power over them. This is a rugged ugly Point to think of; for if two ſuch ſorts of People as they are, ſhould once get into the Hearts and Affections of the *Swiſſers*, *Europe* muſt look for perpetual *Revolutions*, and *Italy* would have reaſon to *laugh on the wrong ſide of their Mouths, till their Hearts ake again.* But even *the Leaf of a Tree never falls without the Will of God the Lord*; to whom we muſt ſubmit our Wills. And thus I leave off troubling you any further, and kiſs your Hands.

Venice, April 28, 1609.

LETTER XXVI.

UPon the Receipt of yours of the 12*th* of *April*, ſeeing the Memoirs of Monſieur *Vieta*, and longing to read them; before ever I could read the many Letters that came to me that Day,

I was forced to run thoſe Memoirs over. The Beginning of them is a good Diſcourſe about Government: the reſt, when he comes to the matter, is a Preparation for a long Treatiſe. I believe this Writing was a Proem or Beginning of ſome Commentary, in order to a good Work. I took much Pleaſure in reading what there was of it, though it doth not anſwer the excellent Worth of Monſieur *Vieta*; and I thank you very heartily for it.

If Monſieur *Alcaume* would be pleaſed to put the Cypher into ſome Method, he would do a very worthy Work. I am mightily afraid that the matter is not capable of ſuch Art, and the Infinity of it makes me think ſo; nor can I perceive how that is poſſible to be reduced to *Art*, which is not reducible to *Number*. I am of the Mind that I have a Cypher which may be kept in Memory, (which is very conſiderable, in caſe the Key or Counter-cypher ſhould be loſt or ſtolen) and I believe 'tis impoſſible to get it read without a Key, becauſe it varies infinitely; and one Character hath never the ſame Signification twice: but 'tis difficult to write for the Danger of miſtaking, which if a Man ſhould do but in one Character, his Friend may go whiſtle to underſtand it; which makes it of no great Uſe: but let's lay aſide theſe things. As for the Relation of the miraculous Accident which you write me of, it was not taken out of your Packet; but the Miſtake was mine, which I now own. I open'd divers Packets which then came to me out of *France*; and laying them all together to read in order, I miſtook the Place of the aboveſaid Relation, putting it near my Lord Ambaſſador's Letter,

Letter, which made me think that he had ſent it; and there was this Circumſtance to make it likely, that he is very curious; and this made me anſwer him.

I muſt tell you concerning that matter, firſt, that I never dare deny any thing that is related, by giving it the Title of Impoſſibility, or any other ſuch Name, knowing well the infinite Variety of the Works of God and Nature: but I may do ſo ſafely, taking *Ariſtotle*'s Rule along with me, never to ſeek any further than what I my ſelf may ſee. In this very Matter the thing is often-times unperceived by ſome, which a piercing Eye in others doth plainly diſcover: but it is not repreſented in the Relation; the Relator alſo ſometimes uſes Spectacles; or his Mind is upon ſomething elſe; and ſo it is repreſented otherwiſe to him: and theſe things ſhew, that every Body ought to build, not upon other Mens Senſes, but their own.

But when you fetch a ſtep from this *Miracle*, to that other *Monſter* of the *Jeſuits*; here I can tell you, that you ſpeak of a Matter which I my ſelf have ſeen and known too well, though not throughly. They have ſo many lurking Holes, ſo many Pretences, ſo many Colours to diſguiſe things with, that they are more different than *Plato*'s Sophiſter; and when a Man thinks he has them faſt, away they ſlip through his Fingers, like an Eel, in ſpight of his Teeth, [and then catch them where you can.]

I diſcover in them every Day ſomething that is miraculous, which was not diſcovered before. There is News come hither, that they are baniſhed out of *Hungary*. The great Deſire I have for

for the Publick Good, prompting me to believe it, doth nevertheleſs oblige me to ſtay for a further Confirmation of it, before I can wholly give Credit to it. Theſe are the Men that by daily ſtirring up the Court of *Rome* againſt this Republick, do foment the old Differences between us, and make new ones every Day, and imbitter Mens Minds againſt us.

I cannot foreſee whereabouts theſe things will end; only I am afraid, that *Italy* may *give* Matter of Diſcourſe to its Neighbours, as well as *receive* it at preſent from them. Father *Fulgentio* hath done as became a true Catholick Preacher; he has preached the Goſpel of Chriſt our Lord, forbearing to perſonate any one whatſoever: he hath diſſatisfied *Rome* and her Adherents, becauſe it is impoſſible to pleaſe them any other ways, but by preaching *them*, and leaving *Chriſt* out.

The Pope's laſt Words of him were, that *he has indeed made ſome good Sermons, but bad ones withal; that he ſtands too much upon Scripture, which is a Book* (quoth he) *that if any Man will keep cloſe to, he will quite ruine the Catholick Faith.* Which Words of his have not been very well liked of here: but I, for my part, commend them, and hold them true; becauſe there he pulls in his Tail, [and ſhews where he builds his Greatneſs.] I ſee that Men, as the Church ſpeaks in the *Acts of the Apoſtles*, do agree together not to do what they would, but what the Providence of God deſigns. I do not think that any of them aim'd at that End which God hath brought about: His Majeſty be bleſſed for ever for it. We hear the dangerous and ſtrange Deſigns

ſigns upon *Geneva*; as it is eaſier for Men to defend themſelves from an Aſſault than from a Surprize. The World is full of ill Humours. God grant, that inſtead of an univerſal Peace, as is deſigned, there do not follow an univerſal War: but if ſuch a thing ſhould be for the Increaſe of his Glory, and the Advancement of his Church; or at leaſt for the purifying of the World; we ſhould have no Reaſon to complain. Here I conclude, beſeeching the Divine Majeſty to go along with you where-ever you are: So I kiſs your Hands.

Father *Fulgentio* is reſolved to print a kind of Apology in Vindication of himſelf from thoſe Imputations which our common Adverſaries caſt upon him. You ſhall have a Copy of it in due time, for your own Uſe; and ſo ſhall thoſe Friends of ours amongſt you, who are pleaſed to concern themſelves in our Cauſe. God ſend them all that Comfort which they wiſh this State; which is all I can do as a good Chriſtian. And here again I conclude, intreating the Continuance of your Kindneſs and Love.

Venice, May 10, 1609.

LETTER XXVII.

I Know well that the Fleet which the Turks are preparing, is of no very great Concernment; but for all that, 'tis very certain that the Pope is much troubled at it; the reaſon of it is, becauſe he is weak by Sea, and has other Occaſions for his Treaſure, than to ſpend it upon the De-

fence of his People; and the Condition of the Enemy is ſuch, that there is no uſing of Tricks with him, which are uſed with others.

The Turkiſh Fleet will not conſiſt of above a hundred Gallies, and yet that is not contemptible for all that, conſidering that the Coaſts from *Cape d' Otranto* to *Civita Vecchia*, lie very open. The Differences between the Pope and the Republick are laid aſleep; they all ſeem to be huſh'd up, except that about the Abby; and that others are not meddled with for that very Reaſon, that this may be the eaſilier made up. I cannot ſee what will be the Iſſue of it; but one of theſe two things muſt needs follow in a ſhort time: either that the Buſineſs be accommodated; or elſe get into a State of being inaccommodable. I am ſo uſed to hear of one Plot or other againſt me, that I now hear of ſuch things without the leaſt Diſturbance, and they are what I muſt look for every Day.

I am ſure it will be ſo till I am dead: it may be that my Death may be by their means; and it may be, that if they ſtill miſs of their Deſigns, it may be ſtill for my natural Good: I make little Difference between one and t'other. I am now grown * old, and I ſhall have no great Pleaſure in living longer, and being ſubject to greater Weakneſſes of Body and Mind.

This laſt Plot was not a thing of any great Moment, becauſe it went no further than Words. In the Service of God I do what I can, but with this Fear about me, that I do nothing unſeaſonably;

* The Word in the Italian is, *Già ſon' occhii aſſai.* I doubt not but that in the Father's Letter it was *Vecchio.*

bly; and by ſo doing hinder what would be done better: And Father *Fulgentio* goes by the ſame Rule. We muſt not deceive our ſelves. Every thing muſt ſtay its time from above. The Troubles of *Auſtria*, which ſeemed to be laid aſleep, are awake again; and in *Bohemia* they grow worſe and worſe. The new King *Matthias* has got the knack of interpreting Conventions, juſt as was formerly done in *France*; yet for all that, things do not look as if he were able to obtain his end in them, or that of the Jeſuits, which is all one. The News that the Queen of *Spain*'s Confeſſor is pack'd away out of the Country, is not yet come hither. I cannot believe any ſuch thing: it is a Matter of ſuch Conſequence, that we muſt wait till the *lame Poſt* comes. But if at laſt it ſhould prove true, you do well to conſider that there is a Myſtery underneath it, and we muſt walk warily.

This is certain, that the Spaniards had never any Mind that a *Jeſuit-Confeſſor* ſhould get to Court; that the Queen begg'd this Dutch-man of hers with Tears in her Eyes; that they have been often trying to get him out, with divers Places of Honour and Profit; that he is but a pitiful ſort of a Fellow after all; and therefore (if the thing be true) there is ſome great Matter at the bottom of it. From the Dutchy of *Cleves* I look for nothing elſe but ſome ſcurvy Hindrance to the Union of the German Princes, ſince there are two principal things there to ſtrive againſt it. We ſee hereby, that it is not yet God's time that Tyranny ſhould receive its down-fall.

The Danger that the City of *Geneva* has eſcaped, has been very great; yet I don't know whe-

ther this will put a ſtop to other Deſigns on foot. The French King has no great reaſon to hearken to every body, ſince on one ſide they treat with him as they do, and on the other ſide conſpire againſt him at that rate; for I look upon it as a great prejudice to the King's Intereſts, if *Geneva* ſhould come under any Prince.

God grant this *talk* of a general Peace do not turn to a general War. I ſee great Differences amongſt thoſe who at other times were very well united; and every thing puts on a Mask of Religion: and this is the way to provoke God to the greater Indignation. Hypocriſy hath had its range in other Ages; but in this that we live in, it is got above every thing elſe, and quite ſhuts out true Piety. God be merciful to us! But I muſt tire you no longer. Father *Fulgentio*, *Signor Molino*, and I eſpecially, kiſs your Hands.

Venice, May 26, 1609.

LETTER XXVIII.

I Received and anſwer'd yours when you ſent the Diſcourſe about the Cypher, and I thank'd you for it. Thoſe Letters you ſpeak of, of the 12*th* of *March*, muſt needs be loſt. I have now received thoſe of the 13*th* of *May*.

As to the Dutchy of *Cleves*, I ſhould think that there can ariſe no cauſe of Diſturbance from the *Spaniards*; they reſolve at preſent for Peace as much as they can, and will for their Intereſts.

I am of the mind that they will not leave off their Arts and Tricks, to put Diſtruſts and Diſcord amongſt the Pretenders. In *Italy*, for as much as yet appears, they are for Peace too; and the little Amity there is between the Pope and this Republick, is not big enough to occaſion War. The *Rota* [or Pope's Court in *Rome*] propoſed the buſineſs of the Abby before Eaſter; and it was agitated *ſeemingly* between the Parties of the Congregation of the *Camaldoleſe* Monks and the *Papal Datary*, [or the *Pope's Officers* appearing for *his* Title] but the matter was really tranſacted without the *appearance* of that *Congregation*, which would have been ſcared out of their *ſeven Senſes* to go to Law with the *Pope* in his own *Court*, and would have been glad with all their Hearts, to *let him take the Abby*, and *wiſh much good do it him*, and ſomething elſe *to boot*. But nevertheleſs the *Rota* hath not yet given out their *Deciſion*; and we are ſtill, I may ſay, at the *beginning* of the Controverſy. I cannot fore-ſee what will come of it at laſt. 'Tis certain that the Pope will have nothing to be written about it; and it may be this is the reaſon why the Determination of the *Rota* is not given out. 'Tis in vain to ſpend any further words about it; when I hear more of it, you ſhall.

As to Conſpiracies againſt me, I have enough of them; but I do all I can to get them *put up* upon this reaſon, that it is not only my particular Duty to do ſo, but that it ſerves alſo to many good Ends, which they that look upon the matter at a great diſtance off from me, cannot ſee ſo well as I do, that ſee them here. You may

believe, Sir, that if you were here, you would be of the ſame mind that I am.

I underſtand that the *Sieur Bongars* will quickly be with you, and then you will learn ſome Particulars of the Affairs of the *Swiſſers* and of *Germany*. If there be any thing concerning the Jeſuits of *Friburg*, or any other place that is worth knowing, I pray acquaint me with it. Father *Fulgentio*, and the moſt excellent *Molino*, do return your Salutes very affectionately; and I kiſs your Hands with the ſame Love and Kindneſs that I uſe to do, aſſuring you, that the oftner I hear from you, the more welcome are your Letters to me, and ſo they are to our two Friends ſpecified before.

Venice, June 8, 1609.

LETTER XXIX.

I Have received by this Diſpatch two Letters of yours together; one of the 27*th* of *May*, and another of the 10*th* of *June*, that were in great danger of being loſt here, which I ſhould have been greatly troubled at; but all is well, God be thanked.

Now we begin to mind the buſineſs of the Abby, which how it will fare, I cannot yet foretell. God grant it may be to *his* Glory. We have bad News from thence. *Eſop*'s Fable hath ſomewhat in it, that the Fox having loſt her Tail in the Gin, adviſed the reſt of the Foxes to be of her faſhion, and cut off theirs. The *Spaniards* manage things at *Rome* with a world

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of *Decorum*; they have ſent *Don Franciſco* thither to be Ambaſſador, tho the Pope did not like the Project. They give out that it is not valid that Penſions ſhould be ſet upon their Benefices by Italians for Spaniards to pay; and a City of the Kingdom of *Naples* being under an Interdict, they have made a ſtrong Remonſtrance againſt the Biſhop of the Place. Yet I would not have you conclude from hence, that they will come to a Breach, or loſe the Dominion they have, but that they know how to proceed in their buſineſs. Some Women love no Husbands but ſuch as bang them. The World is of Opinion that the Truce being made, they think of another War, and that they only defer it to take breath a little. I may be miſtaken, but I am of the mind, that the end of him that governs is to have a perpetual Peace, and that they will not break with any one, unleſs they are meerly forc'd to it.

The Affairs of *Parma* are all huſh'd up, and indeed this is a time of the Age that is *much given to compoſe things:* I think that if *two Armies* were *ſo near* each other, as to want nothing but the word of Command to ſet them together by the Ears, they would part *good Friends* for all that without drawing Sword. Since the Affairs of *Bohemia* do not come to ſpill Blood, it may be hop'd there will be no other *War* in theſe days than *that* of *Words*, and his Majeſty of *England*'s Book ſhews a great token of it.

The Turkiſh Fleet will do no great matter, becauſe it gets out ſo late.

I have heard of the Diſfavours ſhown to Father *Cotton*. Peace always follows where it is

believe, Sir, that if you were here, you would be of the same mind that I am.

I understand that the *Sieur Bongars* will quickly be with you, and then you will learn some Particulars of the Affairs of the *Swissers* and of *Germany*. If there be any thing concerning the Jesuits of *Friburg*, or any other place that is worth knowing, I pray acquaint me with it. Father *Fulgentio*, and the most excellent *Molino*, do return your Salutes very affectionately; and I kiss your Hands with the same Love and Kindness that I use to do, assuring you, that the oftner I hear from you, the more welcome are your Letters to me, and so they are to our two Friends specified before.

Venice, June 8, 1609.

LETTER XXIX.

I Have received by this Dispatch two Letters of yours together, one of the 27th of *May*, and another of the 10th of *June*, that were in great danger of being lost here, which I should have been greatly troubled at; but all is well, God be thanked.

Now we begin to mind the business of the Abby, which how it will fare, I cannot yet foretell. God grant it may be to *his* Glory. We have bad News from thence. *Esop's* Fable hath somewhat in it, that the Fox having lost her Tail in the Gin, advised the rest of the Foxes to be of her fashion, and cut off theirs. The *Spaniards* manage things at *Rome* with a world

of

of *Decorum*; they have ſent *Don Franciſco* thither to be Ambaſſador, tho the Pope did not like the Project. They give out that it is not valid that Penſions ſhould be ſet upon their Benefices by Italians for Spaniards to pay; and a City of the Kingdom of *Naples* being under an Interdict, they have made a ſtrong Remonſtrance againſt the Biſhop of the Place. Yet I would not have you conclude from hence, that they will come to a Breach, or loſe the Dominion they have, but that they know how to proceed in their buſineſs. Some Women love no Husbands but ſuch as bang them. The World is of Opinion that the Truce being made, they think of another War, and that they only defer it to take breath a little. I may be miſtaken, but I am of the mind, that the end of him that governs is to have a perpetual Peace, and that they will not break with any one, unleſs they are meerly forc'd to it.

The Affairs of *Parma* are all hush'd up, and indeed this is a time of the Age that is *much given to compoſe things*: I think that if *two Armies* were *ſo near* each other, as to want nothing but the word of Command to ſet them together by the Ears, they would part *good Friends* for all that without drawing Sword. Since the Affairs of *Bohemia* do not come to ſpill Blood, it may be hop'd there will be no other *War* in theſe days than that of *Words*, and his Majeſty of *England*'s Book ſhews a great token of it.

The Turkiſh Fleet will do no great matter, becauſe it gets out ſo late.

I have heard of the Diſfavours ſhown to Father *Cotton*. Peace always follows where it is

the *Intereſt* of both Parties to agree. He will accommodate every thing [I warrant him] either by doing ſome greater piece of Service, or by giving ſome hopes of doing it. The Manuſcript Conſtitutions [of the Jeſuits], which *Monſieur Caſtrine* ſent me, are the leaſt part of the *Body of Politicks* which they *ſteer* by. They are only ſome Heads collected out of their Conſtitutions, which do indeed give ſome Eſſay of them, but not a full taſte. I never look to ſee them, and I think I have reaſon for it; for if *their Myſteries* ſhould once be *publiſhed*, no body would give *a farthing for all the Wit and Craft they have.*

I do not believe that you are over-reach'd by them [in *France*]; but that rather your *Intereſts* make you ſeem as tho you did not *ſee* or *know* them. True it is, that there has been ſuch a *Chapter* [called] of our *Order*, wherein it may be *ſome Men* did deſign *ſome thing*; but we alſo had an *Eye* upon them. It pleaſed God that what we *aim'd at*, we *hit exactly*. In the *Congregation* of the *Monks* of *Camaldoli* held at *Rome*, there was nothing reſolv'd on worth ſpeaking of: many things are attempted, but they come off but ſneakingly.

Some Letters have paſſed between *Monſieur Hotoman* and me to my great liking; for I find him a Gentleman of very great Underſtanding. I ſaw a great many Months ago, a certain Collection of Writings of his, which handle the Argument of *Agreement*, which was brought me by a Gentleman that came from thence.

I commend his *Zeal*, and the *means* he propoſes are *very good*; but *yet* we muſt ſtay for a *good* Con-

Conjuncture of time to make uſe of them in; for when there is not a *convenient Opportunity* [for ſuch a Deſign], thoſe *Means* will have a *contrary Effect*. *The Knowledg of a fit and proper Seaſon* (ſaid *Socrates*) *is the only worthy, and the only leading Science in the World.*

I do believe that many of the Differences amongſt us, are merely *verbal*, and they make me ſometimes laugh at them: Others of them there are that might be indured without breaking any Peace for them: And others there are that might be eaſily compoſed. But the main of all is, that both Parties are agreed in this, that they will not have them compoſed; but think the Diſagreement irreconcileable. Two Contenders will never agree, ſo long as there is in any of them Hopes of getting the better; but where there is a Certainty that both are in the Right, there is no talking of Agreement. Both ſides at this time hold it for certain, that they ſhall get the better; one by Divine Means, t'other by humane. As for the firſt; to enter into God's Secrets, that's a hard thing; nor is it to be made good, becauſe in the ſecond Chapter of *the Acts of the Apoſtles*, it is forbid to think of it. As for the ſecond; humane Counſels are too deceitful, and that doth ſeldom proſper which the moſt prudent Men do forecaſt. I can no ways tell what thoſe Men mean, which ſay, *God hath foretold and willed this or that*, and yet take Pains that it may not be. But as for *Judiciary Aſtrology*, a Man ſhould talk with ſome Roman about that Point; that being more in Vogue in that Court than it is in this City, where though every other Abuſe is to be met with, yet People are wiſer

wiſer than to trouble their Heads with the Impertinencies of Star-gazers and Almanack-makers. The true reaſon of which is, becauſe Perſons here never grow great, but by the ordinary and uſual Degrees: no Man doth hope beyond or above his Condition; nor when he is paſt doing Service, through Age. But in *Rome*, where a Man that was [once a Swine-driver, may neſtle in St. *Peter*'s Chair, and] yeſterday a poor Maſs-Prieſt, may be as proud a Biſhop as the *proudeſt he* of them all to Day; there, I confeſs, the Art of Divination is in great Eſteem and Credit.

But what a Miſery is this, that a Man ſhould be deſirous to know what is to be hereafter! To what Purpoſe is it? Is it to avoid future Evils? Is not this the greateſt Nonſenſe that can be in the World? If ſuch things may be avoided, then they were not to be; but all the Pains about it was mere *Labour in vain.*

When I was about twenty Years old, I took great Pains in this idle ſort of Study, which if there were any thing of Truth in it, would deſerve to be minded above any elſe. It is full of falſe and vain Principles; and ſo 'tis no wonder if the Concluſions drawn from them be no better; and a Man that would diſcourſe of them Theologically, I believe, would find the whole Art damned by Scripture, in the 47*th* Chapter of *Iſaiah*. And the Reaſons of St. *Auguſtine* againſt this Foppery, are very good, in his Book *De Civitate Dei, lib.* 5. *chap.* 1, & 3, & 4. *Confeſſion. chap.* 3, & 5. & 2 *ſuper Geneſim, cap.* 16, & 17. If there were a King there that was given to Change, and would take *one* into Favour

one

one Day, and *another* the *next*, *Aſtrology* would be in good Credit; and if he were but *young*, he would ſoon *loſe* what he *has*.

There are but *few things* that I believe *ſo* firmly, but I am ready to change my Mind upon good Reaſons to the contrary: but if there be any things that I am heartily perſwaded of, *this* is one of them, *That Judiciary Aſtrology is nothing elſe but a mere Vanity and idle Dream.* And thus, you ſee, I get beyond my Bounds in writing, through the Pleaſure I have in talking with you, without minding the Trouble I give you by reading of it.

I muſt go no further. I beſeech God to bleſs you with all Happineſs. I humbly kiſs your Hands; ſo do Father *Fulgentio* and Signor *Molino*; the laſt of which bids me tell you, that he will not fail of writing to you for a Copy of the laſt Piece you ſent me; and I ſhould be very glad that all our Nobility would be of his Mind.

Venice, July 2, 1609.

LETTER XXX.

LEtters from your Parts come hither with ſuch a Variety of Dates, that 'tis no wonder if I cannot, after ſome Days, recollect whether ſome one particular Letter be delivered me or no: from hence it might eaſily be, that I might miſtake, when I wrote you word that that of the 17*th* of *May* was miſcarried.

By this Courier I receive yours of the 14*th* of *June*, and another of the 8*th* of *July*, both together.

The

The Fabrick of God's Church, though it be built by ſo great an Architect, yet always has had, and will have its Imperfections, through the Defect and Fault of the Materials: provided the Foundation be good, we muſt bear with other Faults, and look upon them as humane Weakneſſes. And this is the reaſon, that I do not ſo much wonder at the Inconvenience happening in the laſt Congregation; but that is not enough to make me pre-judg, that every thing elſe has been ill done [amongſt you;] but I rather preſuppoſe, that every humane Action is attended with Imperfection: and ſeeing there has been ſuch a Defect, I pre-ſuppoſe that the reſt has gone well.

A Man that would needs have every thing done to Perfection, ought to remember the ſaying of the Goſpel, *How then ſhall the Scriptures be fulfilled?*

Concerning the King of *England*'s Book; his Majeſty hath ſent a Latin Copy of it to the Republick, with a Letter of his along with it; which have been received with that Gratitude which ſuch a mutual Friendſhip deſerves, though there have been powerful Indeavours uſed to the contrary, which at other times would have made a Terror amongſt us, but at this time they are inſignificant. I hear the Book is commended by Father *Cotton* for its Kingly Modeſty, and the ſolid Grounds it has for *the Oath of Allegiance.*

If that Father has ſuch an Opinion of the Book, I cannot but agree with him in ſo much Wiſdom, becauſe thoſe Fathers, the Jeſuits, do not uſe to have Opinions by themſelves, but only ſuch as the whole Society have.

In

In the *Edition* [of this Book] which came hither laſt Year, the Hiſtory of the Murder of *Philip* of *Suevia* was taken notice of; in which there was an *Equivocation* of *Otho* that ſlew him, and *that Otho* that ſucceeded him, taken to be the *ſame Perſon*, when they were *two different ones:* Another thing there was in it amiſs, which I cannot now call to Mind. But in the *ſecond Edition* this ſeems to be mended; yet in *this* Edition you may ſee where he mentions the *Pragmatick* [*Sanction*] of S. *Lewis* of *France*; and tell me your Thoughts about it, where the Pope is ſo *Apocalyptically* diſcourſed of; I wiſh it had been done leſs *ſo*, and more *like a King*. In a *Comedy*, the Perſon is moſt *commended*, who ſpeaks (not *beſt*, but) according to the *Decorum* of his Condition.

I know not what to ſay of the Affairs of the World; we are in Peace every where, though there are *ill Humours* in divers Places that do betoken *Swellings:* it may be all will end well.

The *Bohemians* have done———formerly; now methinks they ſlacken. We underſtand alſo, that there are ſome Stirs in *Stiria* and *Carinthia*, for *Liberty* [*of Conſcience*], a thing of great Conſequence to *Italy*, upon which they border.

Cleves makes no *Buſtle* in the World: theſe things foreſhew Peace and Quietneſs. There is no great Account made of the Affairs of the *Swiſſers*; but I am afraid of ſome Miſchief from thence.

What a ſtrange Unhappineſs is the preſent Age ſurrounded with! It looks to me like the *time of a Plague*, wherein every Diſeaſe turns to *that:* ſo now every Quarrel is about *Religion:*

'tis

'tis poſſible that there is no other occaſion for War but *that*.

As to our *Abby*, the Cardinal will not have it in *Appearance*, but in *Reality* he will; and things are concluded the worſt way they could be. I could wiſh that this Buſineſs had never been meddled with, rather than to have it brought to *this paſs* where it is: but I comfort my ſelf in this, that all things are not to go well; yet I cannot be contented when they go ill, merely becauſe we are willing [to let them take their Courſe.] But there is ſome Fault *yonder*; though he that doth ill, is not to be excuſed for being tempted to it, if he had any Strength to reſiſt the *Temptation*. I cannot write about this matter, without ſome Trouble for it; and therefore here I conclude, and kiſs your Hands, for my ſelf and Father *Fulgentio* too.

Venice, Auguſt 4, 1609.

LETTER XXXI.

I Am very much troubled, becauſe as I find a great deal of Pleaſure in your Letters, ſo I can return you nothing but a dry and poor Requital for them; we being here in ſuch a State of Peace, nay profound Idleneſs and Leiſure, as gives us no manner of occaſion to ſerve you in. You have heard by this time, that his Majeſty of *Great Britain* hath ſent the Republick his Book, with a very affectionate Letter with it, which has been anſwered with ſutable Love and Kindneſs, and Reverence; and the Book hath been accepted.

But

But the Duke of *Savoy* hath not done ſo on his part, but refuſed it; as alſo the Great Duke of *Tuſcany* having received it from his Agent in *England*, gave it to his Confeſſor to burn it. I believe the King hath made many angry by his Book. At *Rome* they have prohibited it from one End to t'other; together with ſome other Books newly come out. I believe that things are declining there, as you ſay: and I do not wonder at it, ſince there is ſo much Pains taken to tumble them down. God Almighty will have all Help to be ſought for from him alone; and he doth humble thoſe that put all their Hopes in the Arm of Fleſh. Things do not go altogether well *here*; and this, poſſibly, for the ſame Reaſon that we do not look for Mercies from his Divine Majeſty *alone*: but if I were to ſpeak after the manner of Men, there is one and the ſame Reaſon that things grow worſe both there and here.

Worldly Arts are very crafty to do Miſchief: from hence it was, that that great Beginning [that we made] was preſently ſtopp'd: and from thence it is that we cannot make ſuch another. When you come to *Paris*, let me beg of you to do me a Kindneſs, and learn from ſome able Perſon, how it came about that the King loſt the Soveraignty of *Avignon*, and the County of *Vannes*: for the laſt Earl of *Provence* having many Daughters, the eldeſt of them was, at the Death of her Father, married to S. *Lewis*; the other was unmarried, who had *Provence* left her by her Father: S. *Lewis* took the Will to be null, and pretended that State belonged to his Lady; and afterwards making a Match between the youngeſt Daughter of the Earl, and his own Bro-

ther *Charles*, he gave up that County to him: Hereupon it ſeems that he had the Soveraignty of it, in Point of Right. So that when Queen *Joan* [of *Naples*] either gave or ſold *Avignon* and the County to [Pope] *Clement* the Sixth, it does not appear that this ſhould derogate from the King's Title and Soveraignty. This Point would I fain have made clear to me by ſome skilful Perſon. I have been mightily pleaſed at the News from *Prague*, that you ſend me, which is juſt according to the Advice we have here from thoſe Parts; as we are alſo well inform'd from all Places of *Germany*.

I cannot foreſee whether the Univerſal Peace, that the World is now in, will laſt, or be diſturb'd about the Buſineſs of *Cleves*: but I am inclined to think Peace rather than War, with this Suſpicion withal, that he that meddles in that Buſineſs, doth it for no good End, (as his way is;) and the next way to get into an univerſal Hatred, is to make one's ſelf Judg and Arbiter of every Man's Buſineſs.

In our *Abby-matter*, 'tis thought by others, there is a way of compoſing it hit upon, ſo as to make all Parties ſatisfied: but all their Reſolutions do not pleaſe me; I can never like them. God grant us Knowledg, and a good Will withal. So I reſt, with a great Deſire of ſome occaſion wherein I may ſerve you, and kiſs your Hands.

Venice, Auguſt 18, 1609.

LETTER

LETTER XXXII.

I Have received yours of the 5*th* and 6*th* of *Auguſt*, being highly obliged to you for the Favours you do me daily, by your moſt courteous and affectionate Letters. I am ſorry I can ſerve you no otherwiſe but by a Correſpondence of Affection, which yet is ſo hearty and real, that it may be admitted as ſome Supply for all other Qualities I want.

The Buſineſs of our Abby, which hath laſted for eight Months, and in that time hath had more Shapes than ever *Proteus* had, is now at an End; I know it is adjuſted with the Dignity of the Republick, but with how much of the Pope's that I can't tell.

Neither do I know whether the Ending of this Controverſy may not be the Beginning of another: there are Grounds for Conjecture both ways, but very inconvenient; and you may indeed ſay from the Place where you are, that we ought not to receive any: but this is juſt like giving Water to one that is athirſt, and forbidding him to drink.

We have here two Men, one too good, and t'other too bad; and they ſometimes put things into a Motion; and though the good one is neareſt, yet we feel moſt from t'other. We have need of God to help us. I am amazed that in all theſe Stirs of *Cleves* and of *Bohemia*, the Devil a bit of a Jeſuit is ſo much as mentioned in them.

How is it poſſible that they ſhould ſo ſlink behind the Curtain? 'Tis either becauſe they have changed their Nature, or becauſe their turn is not yet come; and ſo they ſtay for an Opportunity [of playing above-board.] I am of this Opinion, that the Affairs of *Bohemia* will end in a Cheat to the *Confeſſioniſts* [or Proteſtants,] and thoſe of *Cleves* in a Peace, with a Diviſion of thoſe States amongſt the Poſſeſſors; and that thoſe of the *Swiſſers* will end in Diets, and ours here in *Italy* in Words; till the Turks, making up all Diſorders amongſt themſelves, come upon us with a dangerous War, [and ſhew us what it is to fall out with each other as we do.]

The King of *England* hath given great Matter of Diſguſt againſt himſelf, by his Book. In *Spain* it has not been received; in *Savoy* it has been refuſed; in *Florence* it has been burnt; and in *Rome* it has been condemned. 'Tis ſtrange that Men will act other Mens Perſons, and not their own, which might be done eaſier, and would ſet off the Comedy the better. We are ſtark barren of any News here in *Italy* [that is conſiderable.]

The Pope is buſy about inriching his Family; the *Auſtrians* han't been able to get a Groat of him towards their Aſſiſtance. Our *Doge* hath been indiſpoſed; and the *Court of Rome* have been *gaping* after his Death, and thinking to *ſcore it up* for a Miracle: but he has miſſed his Feaver theſe four Days: and ſo I hope they will do no Miracles *this bout*.

'Tis reported, that the Pope thinks every thing he has *unhappy* to him, ſo long as this Prince of ours lives. What a mighty Clutter do humane Counſels make! No marvel that the Jeſuits

 carry

carry their Buſineſs on ſo cleverly; for the Laws of their Policy are known to none but themſelves. I never expect to ſee *their Conſtitutions*; and I dare not be any further troubleſom to you about them, becauſe I hold it impoſſible to get them. You may have ſeen a little Book of their Rules, printed at *Lions*, wherein their Conſtitutions are quoted in the Margin.

That Book there quoted, is neither to be had for Love nor Money. I have ſeen ſome other Extracts and Summaries of them, which though they have not yet publiſhed them, yet they can afford to let People ſee (with ſome Reſerves about them:) But for *the whole Book*, they beg your Pardon for *that*. Concerning Matters here I have no News to tell you; for every thing goes in the old Tract it uſed to tread in.

The Pope minds getting of Money to make his Family great; and this is the main of his Care. Our Republick, according to Cuſtom, minds the Government *from Day to Day*. The Spaniards, they go on upon the getting Hand here in *Italy*, either by *Tricks*, or *plain down-right Force*. The other Princes, they are for *keeping their hold* in the good Grace and Favour of the Spaniſh Monarch: and I, for my part, deſire no more than to receive your Commands; and ſo I kiſs your Hands.

Venice, Septemb. 1, 1609.

LETTER XXXIII.

BY yours of the 18*th* of *August*, I perceive that the Buſineſs of *Cleves* goes the way to be carried juſt as the King pleaſes; whither, it ſeems, all Buſineſſes elſe may be referred.

God give him the Grace of compoſing the Tumults in *Germany*, as he has made up the Diſcords of *Italy*. The Buſineſs of the Abby is now over: and if there be any Reliques of old Matters ſtill behind, all will end well by his Majeſty's Means, and thoſe of his Miniſters, whereof he has one at *Rome*, and another here.

I ſtand aſtoniſh'd at the Silence of the Spaniards; they go on with a great deal of Modeſty, and ſtand to *look on*. I heard a Story once, of the Craft of a Wolf; that if he be to make an Aſſault upon a Mule, he keeps at firſt a little diſtant off, and lets him walk up and down till he is tired.

I am afraid of ſome ſuch thing; and if Men go on no better than they uſe to do, I think there is good Reaſon to fear it. And if it ſhould pleaſe God that things ſhould be altered by him, then there is no more to be ſaid, but this, that we have no Knowledg of that.

As to a Succeſſor to Monſieur *Champigni*, I underſtand from t'other ſide, that he will continue for five Years longer; and certainly no Man can do the King's Buſineſs better than he. The way of *Bergamo* is not very good to ſend Books by: the Collections of Monſieur *Gillot*, and Monſieur *Bochell*,

Bochell, were ſent me by that way, but I have received none of them yet.

The way by Sea is not very good neither, conſidering the Regard that is had to Matters of Health, which makes things carried to the *Lazaretto*; and there they paſs through divers Hands, and come under many Eyes. So I think 'tis beſt to let this Matter alone for the preſent, and ſtay for a better Convenience by ſome other way. I perceive a turn of the Wheel that will be very lucky to the Jeſuits: 'tis not enough for you to have them *your Maſters* in *France*, but you would have them *ours* too here in *Italy*. God give you [in *France*] the Light and Underſtanding, to know what hurt you do to others, and how much more to your ſelves; and yet no ſuch great deal of Good to the Fathers themſelves; for if they were before abhorred, as too much Spainified, they will now begin to be too much Frenchified. I have run over a ſort of a Letter to you; I beſeech you, Sir, pardon it: if the Courier were not juſt going away, I would——————this Letter, to talk with you more pertinently than I do. I do not know whether you have heard of the great Fire at *Conſtantinople*, where a *Slave*, to revenge himſelf upon his *Patron*, ſet fire to his Houſe, which went from that to others, and ſpread ſo ſtrangely, that it burnt down Houſes for three Miles round; and the Loſs, moderately computed, amounts to three Millions.

Concerning the Perſian Ambaſſador that is gone to *Rome* to receive the Pope's Bleſſing, in the Name of his Maſter, and to kiſs his Feet, I believe you may have had the News already:

All his Buſineſs is, to ſolicit War againſt the *Grand Signor*; but this is no time for that: the World is mightily for Peace, which I beſeech God to give our Conſciences; and to inrich you alſo with his Holy Gifts. I kiſs your Hands.

Venice, Septemb. 15, 1609.

LETTER XXXIV.

YOur Letters are always moſt welcome to me, as being full of excellent *Zeal* for the *Common Good* of the World, which is a rare thing in theſe times, when the Jeſuits have done all that is poſſible to eſtabliſh an *Univerſal Debauchery* in the World.

The Miſchief was firſt tolerated: they are the Men that went about to make the beſt of it; and at laſt, to approve and commend it. It ſtill breeds Diſorder amongſt us; though they are not here, yet we feel their Power, having every Fortnight a *violent Sermon* made us, according to their Inſtruction, that *this thing* and *that thing* muſt be done with *God's Vicar*. And in Proceſs of time this kind of *Pedantry* muſt needs become odious, and make Men *chuſe the greateſt Evil* upon the great *Likelihood* that it will come.

The Matter of the *Abby* (becauſe you expect an Account of it from me) was no longer to be *maintained* in favour of the *Monks*, becauſe their Congregation, for their own Ends, was reſolved to declare, they had no Right to it in that Monaſtry; and the Republick was required, for common Quietneſs ſake, to deſiſt from defending

ſo

ſo *unjuſt* a thing, even in the Judgment of *thoſe* who were *concern'd* in it.

This was the reaſon that the *Senate* was contented to lay aſide the *Pretences* of the *Monks*, and regard only *thoſe* which concern *their Government*, which make it *requiſite* that ſo *rich a Preferment* ſhould not be in the hands of a *Stranger*.

Yet the *Senate* did never conſent that it ſhould be ſaid, that the *Monks* had *no right* to it, that they might not ſeem to defend an unjuſt thing; but *their Right* ſtill being where it *was*, they came to this *Com-promiſe*, that the *Monaſtery* ſhould be *commended* to *Signor Matteo di Priuli*, to pay *Cardinal Borgheſe* 5000 *Ducats* out of the Revenue, which was the *Concluſion* of the Buſineſs that coſt ſo much trouble to manage.

There is nothing worſe than to *ſtand up* for *their Liberty*, who love to be in *Slavery*; and there was good reaſon for it in *the old Law*, that a Servant that would not leave his Service ſhould have his *Ear bored through* [*Exod.* 21. 6.] Since the *clapping up* of this Buſineſs, tho it was but a few days ago, (for it was not *ended* before laſt week) there is no more talk here of any Controverſy, things are as quiet as *can be*.

I believe the Court of *Rome* have their Heads full of Thoughts about the Stirs that are in *Stiria* and *Carinthia*; from whence, indeed, they may receive more damage than from any other place, becauſe they are ſo near *Italy*, and have ſo eaſy a Paſſage into it.

The Matters of *Cleves* are now ballanced; ſo that I ſhould think they muſt needs now be quiet, and we ſhall have a general Peace in *Chriſtendom*,

that the *Father-Jeſuits* may have the better opportunity to ſell off *their Commodities*; and if once they can get *Ignatius*, their Founder, trim'd up in Red in the Kalendar, who will dare to call in queſtion any of his Actions? One only Defence of *Pamplona* [where he was hurt in a Battel againſt the *French*] hath made the Catholick King love it ever ſince, and therefore ten thouſand Ducats will be nothing to raiſe for the *Sainting* of him.

I confeſs I cannot look *ſo deep* as to ſee any good end in *ſuch* a Deſign. The confirming of the Lord Ambaſſador here for three Years longer, is a ſign he does his Buſineſs well; and truly he acts diligently and conſcientiouſly, he ſerves them well that have got him continued.

I have nothing new to ſend you. I am to give you *Signor Dominico Molino*'s, and Father *Fulgentio*'s beſt Service and Reſpects; and I kiſs your Hand. I could never yet find out in *Venice*, who that *Vincent Ivioni*, to whom the Letter was ſent from you, is; I hope at laſt to find him if he be here.

Venice, Septemb. 29, 1609.

LETTER XXXV.

I Wrote in my laſt to you an account of the Accommodation in the matter of *Vangadezza*; we are now perfectly free from all Controverſies with the Court of *Rome*, unleſs it may be this may breed a freſh one, that Abbot *Marc-Antony*

Antony Cornaro has been tried and condemned by the Council of Ten, for going in an *armed Bark* in the *Jury-Channel*, and making an Aſſault upon a Wherry where a Merchant was with his Wife, making him jump over-board, and taking away his Wife. Yet I am of the mind that the Court of *Rome* will be contented to hold their Tongues at this matter, and that ſo it will be the more evident what was the form of the laſt Argument. But that which is of more moment than all, I do in a manner firmly believe that we ſhall never have another Quarrel with this Pope; and who it is that brings about this Concord, you may conjecture, by conſidering the Effects that do flow, and will flow from it.

You judg right, that we are led by the regard of things that are preſent; but it may be, 'tis no News to you, that this is not only by the means of Perſwaſion, but alſo ſomething by Violence.

This *Quiet* that we have, might be a way to *greater Stirs*; but 'tis our Nature to look more at things which are *preſent*, than what is *to come upon us hereafter*. The Counſels of Men are too fooliſh to let them come *where* they think they *ſhall*; and God doth *his Will* by ways contrary to them. To that I reſign my ſelf, and I think I ſhall fix my Mind upon Peace and Tranquillity.

Concerning the *Bohemians*, we do not hear that the Emperor is about to reſtrain them, but rather to take from them what has been granted to them ſince they threw down their Arms. From *Carniola* and *Stiria* we hear nothing: The Diſorders there were not heady and violent, and I believe all is made up again peaceably by

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the Diligence of the Jeſuits that have taken great Pains to keep Loyalty to their Prince.

I gueſs alſo that the buſineſs of *Cleves* will end in Peace, by *the moſt Chriſtian King*'s Mediation, to whom the World is beholden for the Tranquillity that it does enjoy.

The King of *England*'s Book would have been read here with unexpreſſible Eagerneſs, if there had been but Copies enow of it here; but we have very few of them, and now the Curioſity for it begins to cool.

The Collection of my Memoirs (*which you know*) is grown to a great bulk; and there are ſome Reaſons which you may gueſs at to make me keep it *by me*; and not being able to be idle in the mean while, I have tranſcribed the very words; but thoſe Reaſons do ſtill follow me, and increaſe upon me, which keep my Mind in a ſtate of Suſpence *. I wiſh I could communicate them to you; and for this reaſon I was thinking to ſend you a Cypher by this Diſpatch, but I have not time to compoſe it. By the next Courier I will come a little to ſome Particulars with you, and through your means, with *Monſieur Thuanus*, to try if any *good* can be done. We *Italians* are willing to make things ſo *ſure*, that we therefore loſe many *fair* Opportunities; and therefore it is neceſſary to get the company of ſome *vehement Men* that know how to excuſe ſomething of our *over-much* Caution and Warineſs.

I muſt keep you no longer at this time. *Monſieur Caſtrine* will tell you the reſt of the News; ſo

* An Item about the Hiſtory of the Council of *Trent*.

ſo I conclude, joyning with *Father Fulgentio* in kiſſing your Hands. I think you will have Letters by this very Diſpatch from *Signor Molino*, with an *Ode* of our *Menino*'s, who is like *Caſtor* between the *Sea* of *Venice* and the *Land* of *Rome*.

Venice, Octob. 13, 1609.

LETTER XXXVI.

I Had two of yours together by the laſt Courier, one of the 15*th*, the other of the 28*th* of *October*, but not *time enough* to anſwer them. The firſt of them brought me very unwelcome News, giving me an account of the Sickneſs you have had, and that you are not yet recovered of it. I am never more uneaſy, than when I hear of the Indiſpoſition of my Friends. At that very time that yours came to me, *Alexander Malipier*'s Son alſo died, the loſs of whom is very prejudicial to this City, by reaſon of the great Goodneſs and Freedom that were eminent in him.

The good underſtanding between the Republick and the Pope is ſo compleat at this time, that it may be ſaid they are made amends for the Diſcords that paſt between them before. About that buſineſs of *Juliers* we have here ſuch News, as makes us propheſy an end of it that will not be very agreeable to the Deſires of thoſe Princes.

'Tis plain they have but little Money amongſt them, and that little there is, they love to ſpend in Weddings and not in War; and God grant there

there be as good an Underſtanding amongſt them *inwardly*, as there is from *the Teeth outward.* If the Emperor would mind, or did but regard this buſineſs, it might be thought that ſurely it would be concluded according to his deſire.

His Majeſty of *England*'s Book makes no more Diſcourſe about him, tho there be another of *Bellarmine*'s that is come out againſt him. I have read it all over; and I can ſay nothing elſe of it but this, that as the Cardinal grows weak and infirm in his Body, ſo he grows *leſs ſtrong* in his Mind.

The *Subject* and the *Form* of his Book are very mean and ordinary; he has declared in it, that the Book which goes under the Name of *Tortus*, was *his*, that he had good Reaſons why he did not put his own Name to it, that he might not break the Rules of the Church, and ſo he put it out under another Man's Name: but I wonder what Eccleſiaſtical Rules *they* are that do *permit*, much more do *conſtrain* a Man to write Books under *counterfeit* Names.

I am greatly obliged to you for the Pains you have been at for the Book *De modo agendi*; and I eaſily *join* with you in thinking that it might be no more than ſome *Fancy* of *Gretſer*'s; and therefore, I pray, Sir, never trouble your ſelf any more about it.

As to other Books, we muſt have a little Patience, till ſome few Clouds diſperſe: and that you may not hereafter be at any trouble to ſend Books which are to be met with here, I think it were well to give me notice before-hand what you intend to ſend.

We

We had News a while ago concerning the Jeſuits, that in *Bohemia* they have condemn'd them to pay their Proportion out of their Revenues to the publick Occaſions, and prohibited them to make any more Purchaſes, and commanded them, that if they will teach Scholars, they ſhall be ſubject to the Preſident of the Univerſity. But they have ſhewed themſelves ſuch able Maſters, they have gotten every thing turn'd to their Advantage, and made it appear, that in caſe they are to contribute to publick Charges, there is no reaſon to hinder them from purchaſing; and that they cannot poſſibly be under the Preſident of the Univerſity by their Conſtitutions, which would force them to leave off teaching; and ſo they have gotten a Power to teach freely, and to purchaſe as much as ever they can, upon this condition, that they pay their ſhare to publick Neceſſities. I expect that they will get over that Difficulty too.

When I had written thus far, I received yours of the 11*th* of *November*, in which I ſee that you made a prudent Judgment, that the Court of *Rome* would ſay nothing in the Caſe of Abbot *Cornaro*, as all things elſe paſs between us as ſmoothly as can be; and we had never leſs to do with them there than now. Without doubt the Gale of Tranquillity blows fair now on our ſides, which tried all it could for two Years to make us *come* to *them* without Succeſs, and now it is got into the *right corner*, and makes them *come to* to *us*.

The change of Aſſiſtance in the Counſels of *Cleves* was ready: and now we ſee that 'tis

ſuffi-

ſufficient for you to be Umpires of the Buſineſs.

The Matters of *Bohemia* without doubt have been but loſt labour; ——— having phyſick'd the ——— and the Chancellor never meddled with the Cauſe of the Diſtemper. There is no further Diſcourſe of *Stiria* and *Carinthia*, but a Report that goes about, that the King of *Spain* promiſes that Arch-Duke his Aſſiſtance; this makes us ſtill think that there is more Diſorder there than every body ſees.

I believe that way of ſending Books thither is not very ſafe at this time; and that it would not be amiſs for you to ſtay till farther Advice.

The Defence of the Jeſuits, written by the *Abbot of S. Vitbors*, hath made your Friend at *Muran* and others laugh heartily at it; and it will be a good occaſion to write ſomewhat in Anſwer to it, that will be worth reading. Truly, Sir, *Signor Badouer* hath been known by me for a Gentleman of Wit and Spirit; and I could give you ſome good Proof it, and ſo I could tell you my Opinion of him in that buſineſs, if he ſhould be put to manage ſuch a matter; but ſince I am to judg of him in this by the Rule of *Friendſhip*, I muſt preſuppoſe that he is good at that too.

I believe that his depending upon my Teſtimony is no more than truſting to a broken Reed, and that he doth it more to honour me than to obtain it.

I have done what you bid me to *Signor Molino*, who is troubled at the reaſon that hindred you from

from writing to him; that is, your *Illneſs*: for as he deſires your Favour and Friendſhip, ſo he would by no means have you write to your own Inconvenience. I did not ſend the Cypher till now, becauſe ſince I wrote to you, there fell out divers Accidents to make me defer it.

I believe you will have heard the News, how the Ambaſſador of the States of *Holland* hath been received, treated and complimented as Ambaſſadors of *Crowned Heads* here uſe to be. *Signor Tomaſo Contarini* has been ſent to him to compliment him for the Office he has done; who is one of thoſe who ſtood up ſo bravely for the publick Liberty when you were here. He will be returning homeward in the Spring.

All Mens Thoughts now are turned upon *Germany*, *where* alſo it ſeems that the Buſineſs of *Cleves* is none of the weightieſt Matters.

Since the two Leagues of *Mentz* and *Hall*, ſo oppoſite to each other, will go near to have a *brisk bout*, if not about that buſineſs, yet about ſome other.

There goes a Speech here, that the *Spaniards* will raiſe ſome *Swiſſers* and *Dutch*; ſome will have it to be upon the account of the *Moreſco*'s in *Valentia*, others upon the Affairs of *Germany*, and ſome body thinks it may be for ſome Deſign in *Italy*. This is certain, that the League of *Mentz* hath endeavoured to bring in the Pope, the King of *Spain* and the Emperor to join with them. The Emperor has anſwered them only in general terms, but the other two have promiſed them Aſſiſtance, without coming into the Confederacy. God will be *He* that will diſpoſe things quite contrary to what Men deſign; whom

I beſeech to grant you perfect Health and all Grace. I am to kiſs your Hands for Signor *Molino*, and Father *Fulgentio*; and for my ſelf I do it moſt affectionately.

Venice, Decemb. 9, 1609.

LETTER XXXVII.

I Make account that all my Letters have come to you; and I have forborn writing to you for ſome Poſts, for fear you ſhould be ſtill indiſpoſed, and ſo might receive hurt by reading and anſwering Letters, as then I found you were, and alſo by the next Diſpatch after that, and by this of the 24*th* of *November* ſtill find you are. I am much troubled at what Sickneſs you have had already, but more for what is ſtill upon you; to get rid of which, and to ſtrengthen well the affected part, I adviſe you to make it your buſineſs: for this you may do more eaſily, before the Diſeaſe gets footing, and becomes habitual to you.

I am ſure that none of my Letters between *this* and *Paris* has miſcarried, becauſe I have had an account of the *Receipt* of them. And beyond *Paris*, I think there is no Misfortune to fear.

I make no queſtion but that the *Jeſuits* will meet with no *Repulſe* about the *Chair* [of reading *Divinity* in], tho oppoſed by the whole *Sorbon*, the Univerſity and the Parliament too; but then I don't know how little good it may do them, or *France* either, to ſtart Controverſies which

which were better be laid asleep. I wonder how those Men get into such Credit there, where they do openly and publickly the *Philosophical Office* of applying *Activa Passivis*, [which comes so near Witchcraft it self.]

I have sometimes been of the Mind that some great Favourer of theirs in those Parts, *doth it to break their Necks*: but I do not see him so very prudent in other Matters that come under his Management. I rather think, as you say, that they are made use of to daub over some Faults; as here, for Instance, we see *none* but *the most debauched of all Persons*, that have any Affection for them. Monsieur *Asselineau* has told me what has happened to Signor *Badoverio*, which I heard of before from himself. I am troubled that he has been so unsuccessful in his Actions since his Mother's Death.

The Spaniards will do so much, that they will disturb the Disturbances of *Cleves*: the meaning of which is, that they will, with their Tricks and Intrigues get those States to be their own. I know not whether the Prince of *Conde*'s going away be of his own Accord, or a thing put upon him by a Trick: This I know, that it was talk'd of in the Gazettes two Months ago. He would make a great *Counterpoise* to the King, if he should head a Party in these Matters. They try to divert the War from those *Pretences*; and *this*, by stirring up another War in *Hungary* against the *Turks*: and the *Nuncio* and *Spanish Ambassador* at *Prague* labour might and main for it: and to bring such a thing about the quicklier, they have got a *Turkish Ambassador* that was sent to the Emperor, to be used with all imaginable Barbarity.

The Spaniards have no mind to imploy themſelves in *Africa*, that they may better mind what concerns them more in other Places: and for this purpoſe, to ſecure the *Africans*, they will ſend away the King of *Fez* to *Milan*. I have not yet received the Book of the *Apocalyps*: it may be, the Gentleman that was to bring it, is not yet come to *Venice*, but is ſtill at *Padua*. I ſhall know to Day what is become of him; and if he ſhould be in neither of theſe Cities, I will ſend back the Letter to you by the next Diſpatch. About that Buſineſs of getting Books conveyed hither, I wrote you word by my laſt, that 'tis beſt to ſtay a little, for ſome Reaſons. I am ſorry that I muſt tell you the News, that in *Rome* they have proclaimed Monſieur *Thuanus*'s *Hiſtory* not fit to be read: I can't tell whether the Prohibition will be received here, or not. But things between the Pope and the Republick go on with ſo much Quiet and Concord, that a body would think they *love like Brother and Siſter*: and there is not the leaſt Jot of *old Grudges* to be perceived betwixt them. So I conclude, praying God to grant you your full Health again, and kiſſing your Hands on my own Account, and Signor *Molino*'s. Juſt now I underſtand that the Engliſh Gentleman is to be at *Venice* within theſe two Days: and ſo the Letter will be ſafely recovered by that time.

Venice, Decemb. 22, 1609.

LETTER

LETTER XXXVIII.

I Have no greater Satisfaction, than in nourishing the Friendship which I have contracted with you, by those Offices which are in my Power to shew you day after day: and I am troubled that I can do nothing that is of any Use and Service to you; but in this Intercourse of Writing: the Benefit of which, notwithstanding, redounds to me: and so I can safely say, for I have no greater Pleasure than in reading your Letters, wherein I shall find that Freedom and Ingenuity, which are not easy to be found these times.

Things go ill here, as well as there; and they always go so when the Harlot uses her Inticings, as she hath done now for 14 Years there; and a few Months here. She never doth well but when she meets with those that do *cudgel her soundly*.

There is less reason to hope now than ever there was: a Man that should observe how things are now, and how they were before, would hardly believe that she is *the same* Woman; and this is the thing that lulls the *impudent Part* of Men asleep: and they will still be the most.

The Prince of *Conde*'s going away from thence hath turn'd all Mens Eyes thither, which look out the sharper, the more they see his Departure disregarded. I and you are of one Mind about the Event of *Cleves*; and it may well be, that as in the Business of *Saluzzo*, there was a Diversion of it made by *Biron*, so there may be of *Cleves* by this. I look for nothing from *Savoy* but Ne-

gotiations; which, I believe, he ſends Men about, Year after Year, with this Deſign in his Head; that one Year he may not look *all over Spaniſh*; and another Year to get *what he can* of *Spain*.

I take it, that the *ſame Contractors* do lovingly know the whole Matter: but this is a time when ſome Folks love to be cheated, taking it to be a Proof of their Greatneſs, and of the Fear that others have of them; that they never are told the Truth. Methinks I ſee that they glory in that Word of old, *Mentientur tibi inimici tui*. There is no News in *Italy*, but of the Death of Sign. *John-Baptiſt Borgheſe*, the Pope's youngeſt Brother; which he has laid very much to Heart. He has left a young Infant behind him, that is not capable of his Father's Place: the Court is looking to ſee whether his other Brother will have it.

There is abundance ſaid of the Affairs of *Germany*: but whether it be Promiſes, or Prophecies, or Counſels, they will hardly come to Deeds. I pray God to grant ſuch an Iſſue of things as may pleaſe him: and to you I wiſh all preſent and future Happineſs: So I kiſs your Hands.

Venice, January 5, 1610.

LETTER

LETTER XXXIX.

'TIS true that I have failed of my Duty in forbearing to write to you for ſome Poſts; though I deſerve to be excuſed, as having done it upon the News Monſieur *Caſtrine* ſent me, of your Indiſpoſition, which I was loth to increaſe, by giving you the Trouble of reading a few dry and juſceleſs Letters.

But returning now to my Duty, and continuing to write to you ſince I underſtood your Recovery, I do not think I have failed you at all; but I think the ſame thing has happened to me, which did to you, by the ſtop of Couriers for a Month; whereln we ſhould have had two, and have had but one, going to and fro; and he hath brought me two Packets; in one of which was Yours of the 23*d* of *December*; and in t'other that of the 6*th* of *January*. As for the firſt o theſe, I ſee 'tis full of judicious Foreſight concerning the Evils which I alſo am greatly afraid of. And though I ſee your Mind altered in the ſecond Letter, and you full of Hopes, that your Preſage would not prove true; yet I am of the Mind of your firſt Letter, not being able to conceive, that the Jeſuits (ſo great Maſters as they are) ſhould make ſo great a Leap, and found a Point of War; but they muſt needs have ſome Deſign in it, which is not to be hindred by thoſe that ſee their Miſtake too late: though indeed I know not whether it may well be called a Miſtake, which appears to be one: but it may be it is com-

mitted by a Neceſſity unknown to others, but known well to him that perceives it.

I remember that Roman which could hear nothing but the Noiſe of his Shoe as he went. He is a wiſe Man that knows his own Weakneſſes, and bears with them, without telling others of them; and makes no ſhew of Health, becauſe it may be it may not prove ſo with him: and the Jeſuits do not ſtick ſo cloſe to that Kingdom, for any good hold they have gotten in it ſince their Re-admiſſion, and through this King's Favour: no, but for deeper and ſtronger Reaſons of times before them; which it was prudent Counſel to hide, (ſince they could not extinguiſh;) and if thoſe old Roots of theirs which they have ſo carefully preſerved, do not now begin to bud out, in due time they will; and it may be, 'tis better to let them alone with the Leaves they bear, for fear the Trunks they grow upon grow bigger.

As for our Parts here at *Venice*, we don't hear that they make any Motion for returning to this State as yet; not, I believe, becauſe they forget it, but becauſe they have not, it may be, *brought all their Guns to bear*, which I make no Queſtion but they will: but then whether they will be able to make a *Breach* with their *Artillery*; this being a thing yet to come, is beſt known to God, and beſt committed to his *Will*. A Man that ſhould conſider their Omnipotence, (as I may ſay without Offence) and how they have ever got their Points, would think they ſhould in time be able to do it.

One that ſhould conſider the Reſolution which continues here, would think they never will do it. A third Man may come in between both, and

and ſay, that if the Affairs of the World do end in Smoak and nothing, then the Game will go well on their ſide: but if things come to Fire and Flame, then wo be to the [Gentlemen in little ſquare Caps and Coller-bands, that call themſelves the] Society of Jeſus.

Signor *Molino* has received your Letter, and he ſets a high Value upon it; and he is pleaſed at what you ſay about *Menino*, having an Opportunity to comfort him. There is no fear now that any more of us ſhould *deſert*; becauſe our Adverſaries are of another Mind, and willing to forget all things which are paſt and gone.

'Tis true that Monſieur *de Champigni* had ſome Difficulty here; not in not owning the Ambaſſador of *the States of Holland*, (for this was never queſtion'd) but in the Point of *Viſit*, which was to treat him with the ſame Honour, which is ſhewed the *Ambaſſadors of Kings*.

The Republick own'd and treated him as ſuch; and the King of *England*'s Ambaſſador did the ſame. The Difficulty that Monſieur *de Champigni* made of it, aroſe from hence; becauſe it was written to him from *France*, that *he ſhould ſhow him the Honour that was convenient to a Prince* [or State] *of that Quality*: Words that might be interpreted both ways; either in Diminution or in heightning of him; and fit to excuſe any one that cannot tell what to make of Oracles.

I think I wrote to you before to tell you, that I was informed, that the Book, *De modo agendi Jeſuitarum*, was made by one *Charles Perkinſon*, who ſtill is alive, and is in his Majeſty of *England*'s Court; but the Book was never printed, but only there have been ſome *Manuſcript* Copies of it gone

about; which is the reason that I have laid down the desire of getting it; but the *Muranese* will not fail of doing his Duty.

And now to return to the Troubles and Broils of the World: when the Season is not for Rain, the Clouds do not betoken Showers. This Age is a Season of Peace; therefore by all that I can foresee, I hope that every thing will end in great Serenity.

Things were not less near a *Rupture* when you were here, than they are *now*: *that* was made up, and the same will be again, by the hand of the same *Physician*; but if my *Prognostick* fails, *we* on this side of the *Mountains* shall not be exempted, because there is *one* that puts *Brawls* in the way. If it lies in the *Spaniards* Power, to be sure they will have *Italy* quiet: but if in somebody's else, to him that intends to trouble the Water, it will fall out *otherwise*.

I have been amazed at that *Jesuit* which hath demanded *safe Conduct* to go for *England*; but I shall be amazed *more* if it be *granted* him.

As for the *Books* of that *Catalogue* which you send me, they are very *good ones*; but I do not see it *seasonable* to get them hither, for a world of good Reasons, which are too long to write. I thought to have sent you some *Memoirs*, which are now so enlarged upon, that they make up an *hundred Sheets*: and I was about to shew you the way which was not safe to bring, * in danger of being

* The words of the *Italian* Copy are these: *Et havevo da communicarli il modo, che non era sicuro metterlo in pericolo d'esser palesato.* The Sense runs ruggedly, and unlike the Father's Stile, whose words I doubt not were different from these, if the Printer or Transcriber could but have read them.

being known. But the condition of things at preſent obliges me to let it all alone, being quite different from what it was before.

Monſieur *Aſſelineau* hath that of yours; but I could not ſee him ſince, to learn the Contents of it, nor read the Copies which you ſend; which indeed are a form of Letters which need ſome help to read. I keep you no longer, but conclude, kiſſing your Hands.

Venice, February 3, 1610.

LETTER XL.

TOgether with your Letter of the 20*th* of *January*, I have received an Extract of our Letters written from *Paris*, which is a very good and true account of the News current, which I wiſh may have ſome good iſſue, becauſe I take them to be nearly concerned with the Service of God; otherwiſe it would be all one to me which way they went.

The Importunity of the Jeſuits for the Chair to read Controverſies in, will, it may be, produce ſome good. Inward Heat is too much diffus'd and weakened, if the Breaſt that incloſes it about, doth not make ſome *Antiperiſtaſis* to it. I am amazed to hear that Father *Gonthier* has had ſo good luck as to be only *rattled* a little for ſo *great* a fault as he has done.

I am greatly troubled at the Death of *Marſhal d' Ornan*, becauſe he was a Perſon that had ſome

ſome good *Principles* in him concerning the *Quiet* of *France*, which I think I ſee moſt evidently to be *embroiled* by theſe *good Fathers*.

No doubt but the *Prohibition* of *Monſieur Thuanus*'s Works at *Rome* will make them the more *honourable*, and his *Hiſtory* the more *ſought for*. I am very attentive to ſee what the *Parliament* will do, ſince *their Arreſt* againſt *John Caſtell* is concerned, which could never *vex* the *Court* of *Rome* more than it does.

As for the matters of *War*, 'tis thought here it will not be, ſuch a thing being *impoſſible*, unleſs *both Parties* are *reſolved* for it. Therefore is the *Truce* with *Holland*; and therefore is it believed that thoſe States will give up their Country to the Princes that pretend to them; thus the *Spaniards* give out. 'Tis true, a t'other ſide, there goes a world of Money into *Germany*, which makes Men think otherwiſe: but there be no *Swiſs* raiſed, that we ſee yet; the *firſt Conjecture* looks better than the *ſecond*.

The News you have of War in *Hungary* is not true. The *Romans* and *Spaniards* would indeed have it ſo, but the *Turks* and *Hungarians* are of other minds. The Engliſh Gentleman that you ſent me Letters by, was to ſee me as he came from *Padua*, and promiſed me to anſwer the Letter, and ſend it to me when he got thither again. I could have no delight in talking with him, but what I had at the ſecond hand by an Interpreter.

When you ſent me a Letter a while ago for one *Vincent Querini*, I knew not who he was; but two days after I came to know that he was the Duke of *Mantua*'s Reſident here; and becauſe he was then

then gone to *Mantua* to his Lord, to bring him hither, I ſent him the Letter thither: a few days after he came again with the Duke, and I found him out, and asked him whether he had the Letter? he told me he had, and thanked me for it. I am very ſorry that your Indiſpoſition hangs ſo long about you; but I commend your Temper, that you are ſo willing to ſubmit to the Will of God, and take every thing in good part.

And this is the Perfection of every real and undiſſembled Vertue. Before I put a full ſtop to this Letter, let me acquaint you, that Father *Fulgentio*, the Franciſcan, who preach'd here in the time of our late Quarrels, and went to *Rome* a Year and a half ago with *ſafe Conduct*, has been clap'd up in Priſon by the Pope's Order, and kept very cloſe. God grant the end of it may be according to his Divine Will. I ſend the Hiſtory of it more particularly to *Monſieur Caſtrine*, who will ſhew it you: ſo I kiſs your Hands.

Venice, Febr. 16, 1610.

LETTER XLI.

I Have made ſome ſmall matter of *Cypher*, as you ſeem'd to deſire of me in yours of *February* the third, having tried to make it fit common words, and the French Tongue alſo, that you may not be put to writing in *Italian*. And tho the Cypher is but barren of words, yet we may daily make it more copious by the Alphabet.

But

But ſo long as *Signor Foſcarini* ſtays in *France*, Letters will come always ſafe.

There will be the greateſt difficulty of all when he goes away, becauſe there will be none to ſucceed him, that is comparable to him; and if Letters ſhould be ſent by themſelves out of the publick Cover, 'tis a Million to one but they would be intercepted; ſo many there are that look out for ſuch buſineſs, to gratify my back-Friends.

I have heartily conſidered the account you ſend me of the condition of things both in *Germany* and *Savoy*; and the Draught of them is ſo exactly and lively done, that I think I ſee the very Heart and Soul of every Deſign that is *on foot*.

'Tis certain that every War will make a particular Alteration, unleſs it ſhould be in *Italy*, where the Alterations would be univerſal; and they that have moſt reaſon to fear them, are afraid of them, and are greatly concern'd about them.

We ought to pray to God, that what is done, be done to his Glory. As to the buſineſs of the Jeſuits in *Conſtantinople*, which you deſire to know the truth of, it is thus: They have uſed all poſſible means by the exceſſive Favours of the French Ambaſſador, to get leave to live in that City, and never could obtain it; but rather have had an expreſs Command from the [*Vizier*] *Baſſa* to be gone; but ſtill keeping there, and skulking in ſome [Chriſtian] Houſes a Month together, the *Baſſa* ſent Officers to divers places where they uſed to haunt, to apprehend them; and amongſt other places he ſent to the French Ambaſſador's

? Vasha

baſſador's Houſe, who knew where they were, and took them along with him, and went in Perſon to the *Baſſa* with them in his Train.

The *Baſſa* was ſatisfied with what he had done, and for his ſake pardoned them; but withal told the Ambaſſador that he was reſolved they ſhould not ſtay in the Grand *Signor*'s Dominions, and that he ſhould take care to ſend them away, unleſs he had a mind to ſee them all impaled, [or have Stakes drove through their Bodies.]

This was about a Month ago. Whether there be any farther News of them ſince that, I cannot tell: but if a Man may gueſs before-hand, I believe, unleſs they get away, we ſhall have News one time or other, that they are impaled.

I humbly thank you for the trouble you take upon you, in helping me to your Diſcourſes and News. God grant I may be able to ſerve you in ſome thing that may be acceptable to you, and ſend you all preſent and everlaſting Happineſs.

I have only this to tell you more, (which I had almoſt forgot) that I have this day received the *Apocalypſe*, and prayed that Gentleman to write ſomething to his Brother, who told me, he would do it immediately, as ſoon as ever he had an Anſwer of ſome buſineſs. Here I conclude, and kiſs you Hands.

Venice, March 2, 1610.

LETTER XLII.

YOurs of *February* 17, ſhews me how carefully you look upon human Affairs, and how cloſe a Judgment you make about the Conſequences of them. Truly, Sir, I (as you judg of them) ſhould go nigh to be fully perſwaded that there would not be War, becauſe there is no doubt but that *he* dreads it, *that* has it in *his* Power *to make it*, or *not to make it*. But in as much as the *Divine Wiſdom* doth often diſpoſe of things *otherwiſe* than *Men* appoint; I am upon this Conſideration willing to ſuſpend my Judgment.

The ſame Advices concerning the good Diſpoſition of the Princes of *Germany* to *underſtand each other*, are *here* too, and they are look'd upon as *Arts*, and that's more.

Yet ſtill the beſt part do think that the buſineſs of *Juliers* will be ended without *War*; and this becauſe the *Spaniards will not*, and the other *Auſtrians* without them *cannot* meddle in it; and ſtill as *one part* is willing to *believe*, t'other is conſtrained to *abſtain* from *War*.

Cardinal Delphino is come to *Venice* more upon the account of the particular Affairs of his Family than any thing elſe. I would not have you believe a jot of it, that he is come hither to be an *Advocate* for the *Jeſuits*; for he has *more Wit* than to meddle with that matter, and the *Fathers* have *more Wit*, than to think it would do them any good.

God

God of Heaven forbid that any ſhould ſo much as enter into the *Thoughts* of getting their Baniſhment *confirmed*; for this would be to *invalidate* the *firſt Edict* againſt them, which was made with ſo great Solemnity and Strictneſs, that he that ſhould think to add a *greater* to it by a *new Act*, would but *diminiſh* the *Power* of *that* which is againſt them *already*.

Hitherto there has been no ſuch Diſcourſe about them; 'tis true, they have often attempted to get into the State of *Urbin*, and elſewhere within theſe two Years; and that Duke would not give way to it, tho he has honoured them at a moſt exceſſive rate; he gives no reaſon for refuſing them in his Territories, but this, becauſe his People are poor, and they would not be able to maintain ſuch a Charge, [as a College of Jeſuits would require] which truly is no more than true; for thoſe People are the pooreſt People in all *Italy*: and whether the Jeſuits are to be maintained at a ſmall Expence or a great one, you are not now to learn. I am mighty earneſt to ſee how they would carry themſelves towards you, if there ſhould be any War between us and their Friends [the *Spaniards*], and how we ſhould carry our ſelves with them. Till this preſent time I have had an Opinion that the Prince of *Conde* had ſome reaſon for what he has done; but now I have other thoughts. I wiſh him better luck than *Charles* of the ſame Family had.

If the Marqueſs of *Cœuvre* is to be made Marſhal, it may be ſaid, *Primùm ſpecies digna eſt Imperio.* I believe you muſt needs have the *Cypher* by this time; but I ſhall not go about

to make any uſe of it, till I am ſure you have it.

He that is to ſend this Letter to you, will tell you ſomething of what I writ to him. *Signor Dominico Molino*, and Father *Fulgentio* do both kiſs your Hands.

There's no further talk now of t'other *Fulgentio*, and I believe *the World will quickly be at an end with him.* That other *Marc-Anthony* that went away from hence when you were here, is in a very pitiful condition, having nothing to live upon, and fearing that he ſhall be ſerv'd the ſame ſauce that others are.

I pray God to grant *him* Patience, and *you* all Content of Mind, and the Happineſs of ſeeing ſome Reformation of our Abuſes, which are of that nature that *Hippocrates* ſpeaks of, *Quæ pharmacum non curat, ferrum curat*; What Phyſick cannot do, Iron muſt. And ſo I kiſs your Hands. The Anſwer of the Engliſh Gentleman to that which you ſent, will come along with the firſt. That ſame *Vicenzo Lucconi*, the Agent of *Mantua*, is ſent about buſineſs by his Maſter to *Prague*.

Venice, March 16, 1610.

LETTER XLIII.

I Am often aſham'd of my ſelf, conſidering how *empty* my Letters to *you* are, and how *full* yours are to *me*, and ſhew the great Affection which you bear me, by magnifying thoſe mean and little things which my poor Ability lays before you.

you. But if it ſhould ſo happen, that any doubtful Stir ſhould be, he that would but mind the great Preparations now a making, without doubt will be forced to believe that there is ſome great Buſineſs in hand; but we have often ſeen great Preparations ſoon laid aſide.

The *Spaniards* have ſhewed themſelves at all times to be Men that underſtand Government well; and in ſo many Stirs as are now abroad, they do not appear to make any Preparations: we muſt therefore conclude one of theſe two things; either that they ſee the Iſſue into which the whole matter will fall, tho we do not; or that their Prudence is become improvident. There have been two *Spaniſh* Ambaſſadors at *Turin*, *Borgia* and *Vives*; the firſt is gone, and t'other ſtays there.

The Duke hath treated with both of them, and he is treating ſtill with him that ſtays behind, who often ſends Diſpatches to *Milan*. The Duke's whole Inclination is for War; and through the Experience of ſo many Years as he has had, he knows what is to be expected from *Spain*.

Yet for all this, the Diſcourſe is not enough to help a Man to the Thoughts of a ſecret Breaſt. It muſt needs be, that by diſcourſing with Monſieur *Deſdiguieres*, the whole Matter will come out, though the Delay that is made about it, ſhews, either that there is ſome great Reſolution taken already, or ſome great Reſolution ſtill remaining. The King ſhews unſpeakable Prudence in all his Counſels; but in this, of having deſigned Monſieur *di Bouillon* for the War in *Germany*,

many, he ſhews it to be marvellous; becauſe, it may be, there is not ſuch another Perſon again in all *France*, that is comparable to him for all his Qualities neceſſary for ſuch a Purpoſe: but as he has ſuch an Intereſt in Madam *de Conde*, he will hardly be able to accommodate all Matters by that means.

In *Germany*, through the Diet of *Hall*, and that of *Mentz*, which have ſuch different Aims, it muſt needs be that ſome Matter of great Conſequence do inſue. The Pope, as I underſtand, has reſolved the Commiſſioners of the Catholick Electors, by remitting the Treaty and Reſolution to his Nuncio in *Prague*: I know not whether it be to get time; or whether it be that the Reſolution may be the more agreeable to the Will of thoſe Princes, his Adherents.

There is the great Queſtion, which ſide the Duke of *Saxony* will be of; for if he ſhould *ſtrike in* with the Party of *Hall*, it would be an univerſal War for *Religion*. I expect that if ſuch a thing be, it will hereafter be called, *The Holy War*.

In *Italy* they do as they did *in the Days of* Noah: nor have the Jeſuits (though they are *wiſer than all Mankind beſides*) *that* Conſideration of it, which the thing deſerves; ſince if a Man looks well upon it, he muſt needs ſay, that every body muſt be in War. They have not yet offer'd any thing for returning into theſe Parts; either becauſe they do not value the Country, or becauſe they have not yet *brought all their Cannon to bear*. But if there ſhould be any falling out 'twixt *France* and *Spain*, it would be worth knowing how they will carry themſelves.

* To

To remain in Subjection to *both Crowns*, as *true Prieſts* ought to do; this is a thing *beneath their daring*: to cheat the *Spaniard*, would be to cheat *themſelves*: ſo they will have *no more* to do, but to *put a Trick upon the French*; which is a thing that I do not know whether they have any *Precedent* for.

As to the Book, *De modo agendi*, &c. the Author of it is not that *Perkins* that is the Writer of many *fine Peices*; but *another*, who I underſtand is ſtill alive, and writes *his Majeſty's Letters* in *Latin*. I have been much troubled at the Death of Monſieur *de Freſnes*, for the Loſs the King has had of a good Servant. I don't think that all *France* affords a Man that knows the things of *Italy* better than he did. But we muſt be contented with the Will of God.

I pray God ſend you all manner of Proſperity. I kiſs your Hands; ſo doth Signor *Molino* and my *Companion*, that loves dearly to go for Letters, when he is ſure they come from your Parts; and ſo I am fain to tell him ſome News from you.

Venice, March 30, 1610.

LETTER XLIV.

THIS Week there are come two of Yours; one of the 23*d* of *March*; t'other of the 6*th* Inſtant, though they came by divers Ways, as the Ambaſſador's Letters did. I am glad you are come to *Paris*; but I wiſh it were not upon the Account of Trouble, but Pleaſure.

I am as much concerned at the Ambaſſador's going from *Paris*, as you can be; becauſe it will deprive us of a good part of the Convenience we have in ſending to each other; ſince his Succeſſor ——————. But I have ſhewed Monſieur *Caſtrine* a way to keep on our Correſpondence for a matter of a Year longer; and I don't queſtion but between this and that we ſhall find out other Ways of writing to each other, if it pleaſe God we live ſo long.

My Lord Ambaſſador's Succeſſor is getting things ready, to be gone about the Beginning of next Month: but being to go ſo long a Journey, he had a mind to make a Viſit to the Lady of *Loretto* [for her Ladiſhip's Bleſſing by the way] and he is not come back yet. The Cypher muſt needs be imperfect, as it is done by me, who underſtand *nothing to ſpeak of* in that ſort of Art. I muſt intreat you to compleat it, when it fails in Syllables, as you ſhew me, and any thing elſe where you ſee fit. By the Difference I find in your two Letters above-ſaid, about future War, I perceive that things were not known there, till you wrote your ſecond Letter, which, I think, lays open the Truth, not only of what State things are now in, but of what they will be in hereafter.

We are aſſured here, that *Leopold* will have abundance of brave Souldiers, but will want a good General for them. The main of all will be, how to maintain the Army a good while: becauſe there is no Aſſiſtance to be look'd for from his Family, and but little from the Clergy of *Germany*; and if the Affairs of *Spain* ſhould move ſome-whither elſe, he will not have

have from thence enough to ſerve his Occaſions.

There was to be a Meeting of the Princes at *Prague*, on the 21*ſt* of this Month; where they expected alſo the Duke of *Saxony*: It was underſtood afterwards, that he would not be there: whereupon that Meeting will be to little Purpoſe, if the Emperor ſhould not do as he formerly has done, to order them back again.

In ſhort, 'tis plain, there will be War this Year in *Germany*; but more at others Charge than their own: and when once they are imbarqu'd in it, they muſt keep on jogging, though they ſhould be forſaken by thoſe that firſt aſſiſted them.

As to Matters of *Italy*; The Prince of *Conde* is ſtill at *Milan*: the Abbot of *Aumarl* is gone to ſpeak with him from the *Pope*; ſome think to invite him to *Rome*. The Duke of *Savoy* and *Deſdiguieres* ſhould have been at *Turin* together laſt Week. The moſt Judicious think there will be War. The Republick will ſtand *neuter*. There are unſpeakable Arts uſed to keep out War. Things are not with us as they were when you were here: but the *Papalins* have got the whipping Hand of us. A great Reaſon of this hath been the King of *France*, by his continual Endeavours to keep us in good terms with the Pope, whereby he hath encouraged the Pope's Party, and hindred good Men; for which *theſe* hate him; and *thoſe* for their Intereſt do not love him: *Rome* and *Spain* being all one thing: and if he do not underſtand this, he will never manage well the Affairs of *Italy*. To keep good Correſpondence with the Republick, two things

are neceſſary to be obſerved; one is, to ſhew that he will have Companions which are not Dependents: t'other, to get the Good, the Male-contents and the Politicians, which are all of them Haters of the Papalins.

'Tis incredible to ſay what a World of Miſchief hath been done by *that Letter*. If there ſhould be War in *Italy*, 'twould go well for Religion: and this *Rome* dreads: the Neck of the Inquiſition would be broke, and the Goſpel would have its Courſe. I have written to you at preſent with ſome Diſorder and Confuſion, for want of time, and the Care of a certain Buſineſs that lies upon my Hands.

I can only tell you, as to what belongs to Monſieur *Thuanus*'s Memoirs, they are compleat, and make up 200 Sheets; but becauſe the Papalins are at this time gotten above us, Father *Paul* is afraid; becauſe it would moſt certainly be known that no body had a hand in them but he, by the many Particulars and Secrets which are in them. Father *Paul* would fain find out ſome way that Monſieur *Thuanus* might be ſatisfied, and himſelf ſafe. I pray, Sir, think of it, and confer with the Preſident about it, whom I would not [diſoblige.]

The Father knows that he has great Reaſon to take heed of *Rome*, which, not long ſince, made one Attempt more upon his Life.

Menino is very ſafe, becauſe he always (as we ſay in Italian) *plays the Whore*, [and *breaks his Word*.] Your Letter of the ſixth Inſtant is ſo full and exact an Account, that it doth not only ſhew me how things are at preſent, but gives me a Proſpect of the Progreſs they will make hereafter.

after. Before I come to close this Letter, I must tell you for the present, that the Father wishes for War in *Italy*; for so he hopes to do something that will be for the Honour of God, and the Advantage of the Gospel. I have it from a good Hand, that the Pope hath been very urgent with the King of *Poland*, to give some Disturbance to the Elector of *Brandenburgh* in *Prussia*. Malice is endless.

But so shall not the Trouble be, that I give you by this Letter; and therefore I break off, kissing your Hands for my self and the rest of your affectionate Friends, who accept the Excuse you make, by not being able to write to them: They come to me for Food for their Curiosity in the Affairs of the North, making me read them your old Letters as well as your new ones.

Venice, April, 1610.

LETTER XLV.

WHAT you wrote me before your leaving *Paris*, was not too much, because there was nothing superfluous; since what you said then, doth since prove true. If the Prince of *Conde*'s Actions should be so great, and so well ordered as his Journeys are, we were to expect great Matters from him. I am pretty sure, that he is a Prince of very good meaning, and very great Prudence: but the main is, to let him have an Occasion wherein he may shew it. I am certain the Jesuits have used all Endeavours possible on their side, and all *the Tricks in their Budgets*

to-boot: yet I do not think they have got ſo much Credit with him, as their other Favourers and Friends make a Shew of.

The *Pope* has ſent the Biſhop of *Chieſi*, Legat into *Spain*, and the Archbiſhop of *Nazareth* into *France*, who is a Perſon well verſed in the Office of a *Proſtor* of the *Palace*.

The firſt of theſe is to go at his own Convenience; the other is ſent away in great haſte; and by that time that this comes to you, I believe he may be there. *God ſpeed him well*, if his Buſineſs be for *his* Glory. Many think that this is done at the Requeſt of the *Spaniards*, who alſo *give it out*, that the King of *France* arms for no other reaſon, but to diſcourage ſome *unquiet Perſon*, who deſigns *Novelties* in his Kingdom; and that he has no Intention to go *any further*.

At *Milan* they were making Preparation for War; and then they were treating about the raiſing of ſome *Swiſs* and *Almain* Souldiers in *Tirol*: but now they have put a Stop to every thing; which moſt Folks think to be for want of Money.

The Pope has ſent 10000 Ducats to *Naples*, to buy Eſtates there. *Spain* hath requeſted the *Republick* to let ſome *Dutch* paſs through their *State*, and it has been denied. *Deſdiguieres* was at the Treaty at *Turin*, and twenty four Commanders with him, whereof nineteen were Papiſts, and five Proteſtants. He has promiſed to converſe *Papiſtically*; and he has ſhewn a fair Beginning, that he will be as good as his Word, having a *Miſs* along with him; but yet he will not go to Maſs, [as if this were worſe than keeping a Whore.] Theſe, Sir, are the Affairs of the

the World, and ſome *others* which you will have from *Monſieur Caſtrine*, which I have no time to write. As for the new *Teleſcopes*, there is no more that is conſiderable further diſcovered by *them*, except *this*, that having got *one* made ſo artificially, that no more than about an *hundredth part* of the Moon is to be ſeen at a time, but as big an one as that which ſhewed us the *whole* Moon; the *hollowneſſes* of that *Planet* are ſo evident, and ſo exactly ſeen, that a Man is amazed at it: and *Jupiter*, which has been often obſerv'd, looks as big as the *Sun*, when at times it is *ſeen* under a *Cloud*. But the ſtrange things which are ſeen by theſe *Inſtruments*, belong to the *Art* of *Proſpective*, which ſhews the way how *Viſion* is made, and the *Reaſons* of *Glaſſes* which are uſed to help *weak* as well as *ſhort* Sight. Things which would require a whole Volume, to be explain'd as they ought to be.

Here I muſt come to an end, beſeeching God to beſtow every real Good upon you, whoſe Hands I kiſs, as the reſt of your Friends here do. Adding this one thing more, that the ſearch of prohibited Books is renewed, which will make it difficult to tranſmit any hither the way you uſed before; but ten to one we ſhall find out ſome other Expedient, if we both lay our Heads about it, and ſhew our watchful Enemies *Trick for their Trick*. Yours,

Padua, May 10, 1610. *Pietro Giuſto.*

LETTER

LETTER XLVI.

Henry IV of France assassinated by Ravaillac

THat of yours which I *last* received, bearing Date the 11*th* of *May*, being written before the *Murder* of the *King*, by reason of the strange Alteration of things, needs *no Answer* but to a few Particulars of it.

Signor Foscarini's Return will greatly prejudice our *Communication*; and I cannot think of any other way yet, but that of the *Ambassador* at *Turin*.

There is no great Confidence to be reposed in *him* that is to come to *Paris*, because he is a *huge Stickler* for the *Pope*, and (what is more) not for any great matter of *Religion* that is in him, but for *Interest*. To send *me* Letters by the *Post*, directed only to *me*, is a *dangerous* thing, and *'tis a thousand to one* if ever they come to hand. If the *King* had lived, and continued his *Resolution* of going into *Germany* with all those Forces, I do not doubt but those *Princes* would have agreed, and *then* it was talk'd of openly *here*.

They could not have been without suspicion, if a *Stranger* should have entred their Country, who was so much *stronger* than they. The Memory of *Henry* the Second is not so very *old*, but if the *King* should have been such a Person, as to have given them no occasion of Jealousy; yet *Politick Prudence* never permits Men to *lie at other Mens Mercy*, and stand to their Discretion, especially when once the *Demand* made to the

Arch-

Arch-Duke about *Paſſage*, and the *Commiſſion* enſuing thereupon, could not argue any other *Deſigns* but thoſe upon *their* Country.

And now ſince theſe *Shadows* are gone, it may be, *that Treaty* of Agreement will *follow* them, which is otherwiſe *full* of infinite Difficulties, and is built upon a *Preſuppoſition* of the Perfection of many things, *every one* of which would take up a Year's time; and amongſt the *chief* of them, the *Denunciation* of War againſt the *States*, made by *Leopold*, hath augmented thoſe *Difficulties*; it being inconvenient that the *Princes* of *Germany* ſhould abandon that *Republick*, which has declared for *them*. I have admired at the *Counſel* of that Government in demanding to be *equal* with *France* and *England* in ſharing of the *Booty*.

No Princes ever did great things, but ſuch as thought their Power bigger than indeed it was. Theſe only bring into danger; and without *venturing* all, what there is done by them, proves a *degree leſs* than *mean*. The buſineſs of the *King* of the *Romans* will meet with *inſuperable* Difficulties: the *Emperor*, that doth not care to ſee his *Succeſſor* whilſt he is alive; the *Diſguſts* between his Majeſty and his Brother; ſome *Competition* amongſt the Brothers, who will not *all* yield to the eldeſt; the *little Agreement* there is between the Electors; the *Intereſts* of other Princes out of *Germany* which will be made uſe of to divers ends, not ſo much by *Letters of Ink*, as thoſe of *Gold*: Which things make me *gueſs* that our Age will never ſee ſo many things *regulated* as there are others to *croſs* them, beſides *thoſe* now mentioned.

But

But to lay aſide theſe *publick Matters*; as to *Monſieur Vignier*'s *Theatre*, there has been ſo much written upon *that Point*, and it is ſo *difficult* a matter to ſettle ſuch *Principles* about it, as will *bear* Concluſions and certain *Reſolutions*, that to ſpeak of *the Point* any *further* than *Conjecture*, is a very dangerous thing.

I believe I ſhall have occaſion to look upon it, but I have no great mind to do it *ſo ſoon*, having other buſineſs upon my Hands. As to the Book *De modo agendi*, I deſired the *Ambaſſador Extraordinary* of *England* to get it me, with ſome other things; and he, at his return to his *publick Miniſtry*, (when *we* could not talk much *together*) told me, that he had anſwered my Requeſt: but as ſoon as ever he got to his Houſe, he found himſelf very *ill*, and went to Bed; he is not yet *recovered*, and ſo I can't tell certainly whether he has the *Book* or no, but I gueſs he *has*; and therefore I muſt deſire you to trouble your ſelf no *further* about it: And if I find that I cannot get it *this* way, then I will write to you again, and thank you for the *favour* you offer me.

Sir Henry Wotton

I do not know whether *thoſe Fathers* will enjoy *ſo great* Happineſs in *France* after the King's Death as they had, or *a greater*. For my part, I believe *they would be aſhamed* that ſuch a *great Action* ſhould be done by any but *themſelves*; and tho the whole of it will not be diſcovered, yet I cannot tell whether they will *own* it or no. I ſhall believe what is *reaſonable*, without doing *them* any wrong, ſince *Non capit Prophetam perire extra Hieruſalem*.

As for *Friar Fulgentio*, 'tis not *true* that he is put into the *Gallies*; nor have we any certainty of

of him *further*, ſince he was clapt up in the *Inquiſition-Priſon.*

A Month ago the *Fathers* of his *Order* wrote from *Rome* that he was *hang'd* in Priſon, and ſo they believe for certain; but I have no *other* Proof for it. I ſhould now come to tell you ſome *other* things; but having written them to *Monſieur Caſtrine*, and being *ſtraitned* for Time, I muſt beg leave that you may learn them from *him.* So concluding here, I humbly kiſs your Hand.

Venice, June 8, 1610.

LETTER XLVII.

WE have reaſon to thank Almighty God, that he hath put it into the Hearts of *your Nobility* to be of *one Mind* in ſupporting the *Government* of the *Kingdom*, that hath had ſuch a *terrible Blow.* The *whole* lies *here*, that *that Cauſe* ſtill *continues*, which hath *ſettled* it at preſent, that the *Settlement* of it may *continue* alſo.

It has been no hard matter for the Ambition of the *great Ones* to yield to *Pity* and *Commiſeration* of the *murder'd King* and his *diſtreſſed Family*; but as this Affection *abates*, Ambition will *return* again, and *that* will get it ſelf *Aſſiſtance* from the *Quarrels* that will ariſe every day amongſt the *Managers* of the *Government.* To keep that *active Nation* quiet, without a *War* abroad, hath ever been a *difficult* thing; it may be it will be *difficulter now*, ſince a *War* that was

was desired so many Years so eagerly, was just *shewed* it, and then presently *taken out of sight* again.

And then again, *going to War* will be a dangerous thing, because the *Sword* must be put into the Hand of *one* who will always be *feared*, let him be *who he will*; and the People will be of one Mind, so long as they can keep from tasting of *Diacatholicon*: but if the *Jesuits* once *get in with their Tricks*, as they will have a great opportunity to do, there will the danger rise. We must firmly believe this Proposition, That *the Good of* Rome *and* France *are incompatible things*; and if the *Queen* will not understand *this Point*, things will *go ill*. The *Good* of the *one*, is the *Agreement* of the said *Princes*; and the *Good* of the *other*, is a *War about Religion*.

I am afraid *her natural Superstition*, and the *Craft* of the *Jesuits* will hinder *her* from seeing that *Good*. But God is above all things, and changes Hearts as *he best* pleases. It was expected here, that the Kingdom being in Arms, and wanting no Money, would resolve to prosecute the War further than the deceased King intended, to vindicate his Death also.

I ever thought otherwise; and that because the King was but a Pupil, it was necessary to mind things *at home*, and leave the thoughts of those *abroad*. Tho it will be answered me again, that the King of *Spain* is also under *Tutelage*, and much more than the other, because one will get out of it one of these days; but t'other must never expect it: but there is a vast difference between the *Dulness* and *Patience* of *Spaniards*, and the *Briskness* of the *French*.

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The Pope has declared he will assist *France* in the Establishment of the Government; but there is more need of the Prudence of *Ulysses* to *stop their Ears* who are *loose*, and *bind* those whose *hearing* is at *liberty*; otherwise there is no Remedy against the *Inchantment*.

The Prince of *Conde* went Post to *Flanders*. I believe the *Spaniards* know him for a Man of little worth, and not looking for any great matters, have given that turn to good Fortune. I am strangely amazed that the Parricide hath been put to death without bringing him to a full Confession of his Employers and Counsellors, which, methinks, if Torment could not squeeze out of him, Pardon should. × Ravaillac

I believe that nothing was neglected to bring him to it; but this business is very obscure to me, unless the reason of it was, that not having an opportunity of revenging the Murder, it was look'd upon as the best way to seem ignorant [how it was brought about.]

The Affairs of *Italy* jog on with the great wonder and spight of those that observe that the *Count de Fuentes*, who, whilst the *King* was *alive*, and *getting together* a great Army from all parts of *France*, stood *still* and made no Provision, doth now, when the *French Swords* are put up again, make a *Bustle* with his *Swissers* and *Germans*, and beating up his *Drums* in their very Countries.

Some are of the mind, that it is to fall upon the *Duke* of *Savoy* and *others*; but the wisest Men do think that it is to get him and other *Italians* to his Discretion, and make them condescend to such Courses as they shall propose.

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It ſeems there is *ſomething to do* amongſt the *Griſons*; for the Commanders of the *Almains* who are raiſed in *Tirol*, paſſing thrô their Country, have been ſent to Priſon, for offering to go that way without leave. I believe the *Valtoline* will be poſſeſſed; and the Duke of *Savoy* ſtriking in with the *Spaniard*, both the Republick and *Italy* will be hemm'd in by them. They propoſe to the Duke a War with *Geneva*. Certainly if the mighty Hand of God do not bring things back again, as it often doth, the Dangers there are great. But now to go on to other things that concern you and me; I am alſo in great Pain how to contrive things for the continuance of our Correſpondence, when *Signor Foſcarini* is gone; and I can't think at preſent of any other way for it, but only whilſt *Signor Barbarigo* ſtays at *Turin*, which will be about a Year longer, and ſo we make uſe of him for that while.

It may be then we ſhall get another opportunity, having two Ambaſſadors to go your way, to go and condole, and congratulate your new King; and the Gentleman that goes their Secretary, is one *Auguſtino Dolce*, a Perſon that I have a great Friendſhip with. If then you ſhall have any Book that deſerves to travel, you may cover it and ſeal it up, and deliver it to him, who as he comes back, may put it up amongſt his things, and bring it to me. It would be a long Story to tell you the Miſchiefs of the Letter, becauſe they are many and great; but God forgive him that was kinder to Enemies than Friends. That matter being partly laid aſide, I am reſolved to alter my buſineſs with *Monſieur Thuanus*; and I ſent him a Letter by the

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laſt Poſt, which I believe will give him Satisfaction.

I ſhould hardly ever know how to make an end of talking with you, if it were not for the trouble I am ſenſible I give you; but being now juſt time to ſeal, I conclude, with my Prayers to God for all Happineſs to you, kiſſing your Hands.

Venice, June 22, 1610.

LETTER XLVIII.

I Am in your Debt for two Letters, the latter of which is of the 5*th* of *July*, coming by the laſt Courier; that of the 23*d* of *June*, which is the other, did not arrive time enough to be anſwered by the laſt Diſpatch, becauſe my Lord Ambaſſador's Packet was not brought by the ordinary Poſt, but another that came four days after.

I perceive by that of the 23*d*, that you have ſome ſuſpicion that ſome of our Letters are miſcarried, and particularly that of *May* you are afraid of. I cannot remember the particular Dates; but conſidering well the Circumſtances of thoſe which I have written to you, and you to me; I conclude that we have loſt none. 'Tis ever five and forty days before I have an Anſwer from *Paris*, and near two Months before it come from your place to me.

And therefore 'tis no wonder if in ſo long a while it appear that the Anſwer ſhould come

before. I know I have ſometimes omitted writing to you, imagining that you were either ill or abſent, when I received none from you; but I ever did it very unwillingly, becauſe I take great delight in communicating with you, from whom I receive a ſincere and ſound Knowledg of your Occurrences, which is a great help to me to have the certainty of, by reaſon of the Affinity they have with our Affairs here, beſides the very great Satisfaction I have in ſpeaking to you *thus*, ſince I cannot do it face to face; and therefore I am in great Pain to know what we muſt do to keep alive the Intercourſe when *Signor Foſcarini* is gone.

In the way from *Turin* hither, Letters would go very ſafe, by the means of our Ambaſſador there; but here's the Point, how to ſecure them thither, and from thence to you.

That Gentleman is very deſirous of a Correſpondence with you, having a very great Eſteem of your Worth, for ſome Diſcourſes of yours which I have ſhewed him; and he deſerves your Love for his rare Vertues and Excellencies. I will tell you, Sir, in ſhort, he is one of the moſt peaceable Souls, which not only *Venice*, but all *Italy*, it may be, can afford; extraordinarily prudent in the Management of his own Affairs, thoſe of others, and thoſe of the Publick; and withal, a ſincere hearty Friend, and of moſt pleaſant winning Nature; things which ſeldom meet in one Man in theſe Parts. I am ſure, that if you pleaſe to anſwer his Letter, he will take it as a great Favour; and if you have a mind to write him any thing private, you may make uſe of my Cypher, which in that caſe ſhall

be communicated to him. His Name is *Gregory Barbarigo*, Ambassador of *Venice* to his Highness of *Savoy*.

I believe you know by this time that *Signor Foscarini* is chosen Ambassador to his Majesty of *Great Britain*, and so he is to go thither from *Paris*.

The Packet which you have given to him, may be taken care of, to be delivered to *Signor Agostino Dolce*, who is to go Secretary to the Ambassadors extraordinary, and return with them.

The Book *De modo agendi*, was brought me by that Gentleman [Sir *Henry Wotton*] who hath been lately in *England*, but it is not compleat. I can't tell whether it was because the Author went no further; or because he had a mind to reserve something for himself; but it is a very curious thing. When *Signor Foscarini* goes into *England*, I shall have an opportunity of getting t'other part of it which is wanting, or at least of knowing the reason how it comes to be so. The News that you write of your being troubled with the Stone, is most extreamly troublesome to me; 'tis a very sad Affliction to all sorts of Persons, but especially to those that live more to others than they do to themselves.

I much commend your Advice of drinking the Waters * quickly; which you may now take in the most seasonable time of all the Year for it, when the Weather is warmest; and fancying that you are now entring upon it, I comfort

* The words in the Copy are, *Di rimedi arvi con colerità*, (which I think should be *celerità*) *& il rimedio delle acque.*

my ſelf with the hopes that you will recover your perfect Health; and I will daily pray to God for it.

I ſhall be ſure to follow your Directions, in not remitting any thing to *Monſieur Caſtrine* to write to you; and I believe if he is offended at this, it is for no other reaſon, but becauſe the things were known in thoſe Parts before.

I dare ſay you have a great mind to know the truth of the miſerable End of Friar *Fulgentio*, becauſe you knew him, and that you are the more willing to know it, becauſe it has been told divers ways.

I my ſelf do not as yet know the whole of it certainly; and I am very cautious in believing, where I have not good grounds for it. Wherefore the Narrative that I ſhall give you, ſhall be nothing but Truth, though it be not the whole Truth.

Father *Fulgentio* went away, as you your ſelf know, in the beginning of *Auguſt* 1608, with a moſt ample Patent of ſafe Conduct, and a particular Clauſe in it, that nothing ſhould be done againſt his Honour. Being got to *Rome*, they tampered with him to abjure, and do publick Penance; but he ſtill denied it moſt reſolutely, referring himſelf to his ſafe Conduct. At laſt perſiſting in the Negative of doing publick Penance, he was wrought upon to make a very ſecret Abjuration before a Notary and two Witneſſes, by the new Declaration of the Cardinals, that it ſhould be underſtood as done, without any Diſhonour, and without any Prejudice to him.

* Matters

Matters paſt on with him ſometimes well, ſometimes ill, according as he was look'd on, till *February* laſt, and then one Evening Cardinal *Pamphilio*, the Pope's Vicar, ſent ſome Serjeants to apprehend him, pretending that he had done ſomething, I know not what, that did belong to *his* Office: they put him in Priſon in the Tower of *Nona*, where Men of ordinary Offences are thruſt.

Then they went to ſeize upon his Papers; and having look'd into *them*, they removed him from *that* Priſon to the *Inquiſition-Jail*; there they drew up three Charges againſt him. One, that he had amongſt his Books, ſome prohibited ones. The ſecond, that he kept Correſpondence by Letters with the Hereticks of *England* and *Germany*. The third, that there was a Writing all of his own Hand, which contained divers Articles againſt the Catholick Roman Doctrine; particularly, that St. *Peter* was not ſuperior to the other Apoſtles: That the Pope is not Head of the Church; that he cannot command any thing beyond what Chriſt had commanded: That the Council of *Trent* was neither a General Council, nor a lawful one: That there are many Hereſies in the Church of *Rome*; and a great many ſuch things.

To theſe Charges he anſwered,

1. As to the Books; that he did not know that they were prohibited.

2. As to the Commerce of Letters that paſſed between him and thoſe Perſons, and thoſe Perſons and him, that they were none of them declared Hereticks.

3. As to the Writings that were under his own Hand, that they were imperfect, and that they were not his Opinions, but only *Memorandums* to make Conſiderations upon thoſe Points.

At which Anſwers of his, the Inquiſition being unſatisfied, they reſolv'd to proceed againſt him by way of Torture, which being intimated to him, he anſwered, that he [as a Prieſt] was not a Perſon to be put to Torture; but however they might do as they pleaſed, for he put himſelf upon their Mercy.

The 4th of *July* he was brought into St. *Peter's*, where there was an unſpeakable Throng of People; and there being plac'd upon a Floor, his Faults were rehears'd, and the Sentence paſs'd upon him, That he ſhould be excluded from the Boſom of holy Church, as a Heretick relaps'd, and delivered over to the Governour of *Rome*, to be chaſtis'd with a ——— but without ſetching Blood.

At this Ceremony, which laſted about an hour, Father *Fulgentio* ſtood with Eyes lifted up to Heaven, and never ſpake a word; People thought that he had a Gag in his Mouth. The Ceremony being over, he was conducted to the Church of St. *Saviour's in Lauro*, and there degraded; and next Morning he was brought to *Campo di Fiore*, and there hang'd and burnt.

Whether thoſe things which were laid to his Charge were true, or meer Lies and Slanders, there are divers Opinions; but ſome, granting that they were true, do not forbear to ſay that he had Injuſtice done him; becauſe as he inſiſted upon the *ſafe Conduct*, that Abjuration, and looking upon him as a relaps'd Perſon, was not

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to be turned to his Prejudice. I know not what Judgment to make of it; the Beginning and the End of it are plain; that is, a ſafe Conduct and a roaſting Fire [with a Halter into the bargain.] What there was between one and t'other, is unknown: but from hence we may ſafely draw this Concluſion, that the Pope ſkowles at *Venice*; and this we have divers other good Reaſons to believe; and therefore Father *Paul* had beſt look well to himſelf.

But he, for all this, when he has taken all the Care he can, leaves the reſt to God, being very well aſſured, that what God brings about will be good. As to the Affairs of *Italy*, they are in great Confuſion. The Pope labours might and main to keep out War; and he would fain patch up the Breach between *Savoy* and *Spain*, which in my opinion, he will do at laſt; and then *Savoy* will fall upon *Geneva*, and the Pope upon *Venice*, which is not to be made capable of thinking ſo, but ſtands ſtiffly in the Opinion, that there is no Fear of it; though things are ſo plain that he will do it, that a blind Man may ſee it; which makes me afraid, that it is forſaken by the Divine Aſſiſtance, and in a mere State of *Blindneſs*, ſo as not to be able to ſee *Light* at *Noon-day*: but ſince I have nothing but Matter of *Complaint* here, 'tis beſt to ſay no more about it. As for the Affairs of *France*; I am glad at my Heart that they go well, though it troubles me to think how many Years it will be before the King gets out of his Minority; ſeeing the Deſigns already formed, and the Jeſuits more inſolent and bold than ever. If it were not for theſe Men, I could be in ſome hopes that other Intrigues might be overcome,

or born withal, by the Queen's Prudence; but they make the Miſchief inſuperable: for where there are ſo many Men reſolved to do Miſchief, 'tis very likely that if it proſper not to Day, nor to Morrow, yet the next Day after it may thrive.

The Intention of *Spain* is only to divide that Kingdom; and ſince that has ſo many ſubtile Miniſters, and ſuch audacious ones, nothing but the Protection of God is able to preſerve it.

To ſee the Queen ſo fond of Friars and Jeſuits, and make ſo little Account of the Parliament, are no very good Tokens.

I have conſidered what you write me of the Jeſuit, that brags he will raiſe an Army; and of the great Quantity of Money which is found; it looks to me as a thing not to be neglected by any means.

I know very well, that notwithſtanding their Baniſhment from *Venice*, they get a World of Money from thence, and there is no hindering it: And if it be the Will of God that things ſhould be thus in Anſwer to the Prophecies of his ſacred Word, Men have nothing elſe to do, but ſit down, and prepare themſelves for Sufferings.

I think the Hugonots are very wiſe Men, that ſtand looking on, that they may know how to govern themſelves as they ſee occaſion by the Iſſue of things. God bleſs their Deſigns. But I was not aware before of the Tediouſneſs of my Letter; eſpecially if it ſhould come to you when you are uſing Helps for your Health: and therefore begging your Excuſe for it, I intreat you to continue your Kindneſs to me; as I ſhall always be your devoted Servant. So I kiſs your Hand.

Venice, Auguſt 3, 1610.

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LETTER XLIX.

THERE being ſuch a long time before I can have an Anſwer from *Paris*, I do not wonder at it, that you are ſometimes afraid that ſome of your Letters miſcarry.

'Tis two and forty Days before I can have an Anſwer from *Paris*; and fifty ſix from you. Yet for all this, I remember well that I received your two, of the 23*d* of *June*, and the 5*th* of *July*. In the laſt of which, finding that you wrote me word that you were going to the Baths, I forbore to anſwer it, for fear my Letter in your Abſence might light into a wrong Hand: and I ſtaid till I had Advice of your Return, before I thought fit to write any more, which you now give me notice of by yours of the 18*th* of *Auguſt*. I never uſe to keep any Letters of Friends, for all thoſe Reaſons that may fall out afterwards; but I make away with them as ſoon as ever I have read them; which is the Reaſon that when you ask me an Account of them ſometimes, a good while after the Receipt of them, I am not able to give you a very good one.

Hereafter I ſhall keep a Note of the Date of yours, and of the Day that I anſwer them; that ſo, if need be, I may eaſe you and me of the Fear of the Miſcarriage of any that paſs between us; for truly this is a tickliſh matter: and ſince all hitherto have ſcaped well, 'tis good to be ſure alſo for the time to come.

I do not ſo much diſlike that Particular you write me, that you find no great Good from the Waters of the Baths, as I ſhould have done, if I were not perſwaded that ſuch kind of Helps and Remedies do not work ſenſible Effects till ſome time after.

It does me good to think that you will find the Benefit in the Spring, eſpecially if you do but take great Care of your ſelf in point of Diet, and way of living: I do not ſpeak with Reſpect to Meat only, but Sleep and Waking, Motion and Reſt, and the Paſſions of your Mind, which is more than all.

Of all the Occurrences of *France*, nothing does more amuſe me than the Agreement between *Conde* and *Guiſe*; and I am in ſome fear that Loyalty is not over-ſafe on *Guiſe*'s ſide: I have ſuſpicious Thoughts of all that Family.

Gimville alſo profeſſes to depend on his Majeſty of *England*, and has been proffered by him to be General to the Republick. *Lorrain*'s Condition terrifies me, and ſo doth the late Example of *Vaudemont*.

As to the Kingdom of *France*, 'tis certain that the great ones cannot be without Ambition, and the Deſire of getting higher; and conſequently never without Competition and Quarrels amongſt themſelves. What there is of this, need not be wondred at; but you ought rather to look for more of it.

The main Matter, as you ſay well, lies here; that People be as wiſe for the future, as they are willing to be for the preſent. Things which are paſt, ought to be a Leſſon to them; for at laſt, in Tumults and Confuſions they only are the Loſers:

ſers: Quietneſs makes for the People, and Stirs for great Men. The Cities in former Tumults have been very unwiſe: There is reaſon now that they ſhould have more Wit. I cannot willingly hear *Conde* commended, however intimate he is with Monſieur *Thuanus*. This Man without all doubt is above Tricks; but how ſhall we hope well of him that is *boſtium artibus infeſtus?* The Reformed Churches with you would do well to meet together, and ſettle their own Buſineſs, before any Confuſion ariſes; for then things are done with great Difficulty, which in time of Quietneſs are done with Eaſe.

That *Concbine* ſeems to me to be nothing but a Spark to ſet *France* on fire: but after all, other Mens Prudence, and eſpecially *Villeroy*'s, will ſtill be able to quench it. The Devil of all is the the Jeſuits, who with their own Tricks, and thoſe of the Romans, will do ſuch a deal of Miſchief ſecretly, that it will be great and irremediable before it can be perceived. *Conde*'s having given them a Repulſe, looks like a fine Action, if it be not rotten at the Core. As for *Gulick*, every Body expects to hear it taken or ſurrendred in a little time more.

But I dare not be ſo forward, ſeeing the Defendants ſo reſolute, and knowing that a Fort is defended to little Purpoſe, if there be no Body to relieve it: and I am afraid we ſhall hear one Day that the Agents of *Spain* will declare for the Defence of it. 'Tis much that they will break the Truce, and ſuccour a beſieged Place; ſince they might have relieved it before the Siege was laid: but on t'other ſide, 'tis no leſs to be wondred at, that they ſhould let a Place be loſt, which

which is ſo convenient for them. The Event muſt be Judg of all at laſt: but in the mean time my Ears ring of Miſchief to it.

As to the Affairs of *Italy*, which you deſire my Opinion of, I ſhall tell you in ſhort, what there is in the outſide of them, ſince what I think they inwardly are, and what I think they will come to, I dare not declare, through the Experience I have of the Iſſue and Reſult of things falling out quite contrary to Expectation.

That therefore which there is of Truth and Apparency in them, is thus: The Spaniards have in the State of *Milan* four Regiments of Italian Infantry, which make up 12000; 6000 Swiſſers, and 6000 Almanes of *Tirol*, and 2000 Horſe of the Vallies; beſides thoſe of that State, which it may be, come to 1500, they have 600 Horſe of *Burgundy*. Theſe People are not paid; but the Cities and Towns thereabouts do give a *Liure* a Day of that Country-money, for every Foot-Souldier that quarters amongſt them; and two for a Trooper; having a Promiſe that this Money ſhall be reimburſt them out of the yearly Contributions which they owe the Publick.

Since the Death of *Count de Fuentes*, there has been none fit to be General of this Army; but rather there hath been a Difference between the Conſtable of *Caſtile* and the *Spaniards* of the Council, who ſhould govern till the King comes of *Age*; and they have iſſued out Proclamations, one againſt t'other, to the King's Diſhonour; as that alſo is, that the two Vice-Roys of *Naples*, the new one and the old one, have been at odds, about their Titles in Point of *Ceremony* and

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Complement; and therefore the Brother of one, and the Son of the other have had a Duel upon it.

There is no new Governour come yet to *Milan*; but there runs a Speech that the Conſtable of *Caſtile* is to be the *Man*: which (I ſpeak it by a *Parenthesis*) I am glad of, becauſe he hates the Prieſts.

The Duke of *Savoy* has a Matter of 18 Thouſand Men in Arms, at the Peoples Charge; but they are paid. He has reſolved to ſend *Filibert* his ſecond Son into *Spain*, to treat an Agreement with the King: ſo he is adviſed alſo by *Bouillon*; but he does not go by Sea, but by way of *France*. The Pope beſtirs himſelf luſtily to keep War out of *Italy*. The Republick has raiſed Souldiers for their Defence, with an Intention, that if the Army of the *Spaniards* moves, their People ——— as well for want of a General, as for want of Money, without which no Army will *budg a foot*.

There is not a Word of it true, that there was a Deſign to make the Duke of *Parma* General; nor is it likely they will pitch upon him, or any *Italian* elſe for that Office.

Here I will tell you *by the by*, that this Duke has had a Son born this laſt Week, which the Pope doth not very well like of, nor the Prieſts who have an Eye at that State.

And now let's return to the Buſineſs of *Military Preparations*: I believe that the King of *France* intending to invade powerfully the Dutchy of *Milan*, the *Spaniards* were minded only to make ſome ſlender Preparations againſt it, and ſuch as might be ſufficient to defend it: and that therefore

fore the Italians being awakened at it, ſeeing the Power of *France*, and no Head made againſt it, would ſtrike in with them.

But when the King was dead, they thought beſt to increaſe their Strength, to terrify the Duke of *Savoy*, and make him throw himſelf into their Arms: but the Duke keeping his Ground with abundance of Reſolution. They have increaſed their Army for that very reaſon; and not being able to obtain their Ends, through the Duke's Conſtancy, they are now in a very great Perplexity: for if they diſarm, without getting their Point, they loſe their Reputation: and to go on now, is not in their Power, for want of Money and a good Commander. To ſend their Souldiers into Winter-Quarters, would ruine that State quite, which is almoſt ruined already. The Duke who knows all theſe things, plays with them, becauſe he ſtill gets, when the *Spaniards* loſe: and beſides that they are not able to go on, he entertains them with a Purpoſe of ſending his Son into *Spain*; the Execution of which may be deferred, as it has been in other Buſineſs; and if he ſend him by the way of *France*, he may ſtop him by the way, and call him back as he pleaſes.

I muſt tell you alſo ſomething of the Secrets of Princes. The Pope will have nothing to do with War, being in ſo good a Caſe as cannot be *mended*; but he is in great Peril of having it made worſe: Whereupon, looking upon the Reaſons and Purſuits of Men, we might conclude that all theſe Preparations will come to nothing at laſt.

But God is above all; and for his Glory he makes humane Deſigns ſerve to produce other Effects than the World intended. In all theſe

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Occurrences nothing in my Opinion will more prejudice the Good of Men than the Queen's Superſtition; and it will do it ſo much the more (as you ſay) as there is the Captivity of [the King's] *Marriage* to help the Miſchief forward.

I am troubled to ſee that Zeal, which you ſaw here amongſt us, *mortified*, if not *extinguiſhed*, ſince the Pope doth not now *buff* and *rant*, but ſweetly *flatter*; and the End is *common*, that is to ſay, *Quietneſs*. I have been very tedious to you, ſo far as I ſee; and now 'tis high time to have done. I will only tell you this of Friar *Fulgentio*, that 'tis the Opinion even of the Roman Courtiers themſelves, that he had very *foul Play* ſhewed him, by breaking the Faith that was given him: and that very Sentence which they read publickly in St. *Peter*'s Church againſt him, is an Evidence that he did not deſerve that End they brought him to. I pray God grant you your Health. I kiſs your Hand.

Venice, Septemb. 14, 1610.

LETTER L.

BY my laſt to you, written this Day Fortnight, I gave you an Account of the Receipt of yours of the 18*th* of *Auguſt*, together with the Supplement of the *Cypher*. By this Courier I have had two of yours; one of the ſecond, another of the third Inſtant; together with the incloſed ones to Signor *Molino* and Monſieur *Aſſelineau*, which I ſent away immediately. And this way I ſhall obſerve according to your Commands,

mands, giving you in every one of *mine* an account of what I receive from you.

I am greatly pleaſed that you have *anſwered* my Lord Ambaſſador *Barbarigo*; concerning whom the Commendations I ſent you are ſo far from being any *Hyperbole* or *ſtretching* in his Praiſe, that it is much *leſs* than what might be ſaid with *Truth* and *Juſtice* of him; and I ſhould be *hard put to it*, to find amongſt all *this Nobility*, a Perſon that goes beyond him in *Goodneſs* and *Prudence*; and I am ſure you will find him *ſo* by ſpeaking *perſonally* with him, as well as by *Correſpondence* by Letters: for you will have an opportunity of *ſeeing* him, becauſe as ſoon as the *Embaſſy* of *Turin* is over, he will be ſent into *France* or *England*; or it may be he will be the *firſt* that is to go to *Holland*.

The Advices that you ſhall pleaſe to give him, but eſpecially the *Inſtructions* and *Conſiderations* you ſhall ſhow him upon what paſſes in the World, will be very *uſeful*, not only to *him*, but the *Publick*; and it will be very ſerviceable, if you will let him know all the *Inſolences* that the *Jeſuits* uſe about you. There is great *Ground* and *Reaſon* for your Diſcourſe, that the *Pope* and *Rome* do think of nothing *more* than to be *revenged* of the *Republick*; but yet they do well ſee *inſuperable Difficulties* that they muſt *meet with* in attempting it; for if they ſhould go about to do it without an *Army*, they will be *laughed at*, as they have been *already*; and if they ſhould once come to *that*, they are ſure it would be a means of filling *Italy* with *Confeſſioniſts* and *Proteſtants*, and this would ſoon ſpoil all their *Pride* and *Pomp*. And I would not have you think

that

that the *Pope* takes more Pains to compoſe Difficulties than *Spain* is *willing* and *commands* him to do; but whether there will be War in *Italy*, I am ſo uncertain, that I do not know which ſide to incline to.

Since you tell me, with *doubting*, that the *Pope* will do nothing upon the *Decree of the Sorbon*, I will free you from the *Doubt*, 'tis certain that he will not do it; and therefore I will tell you further, that no longer ago than ten days ſince there came out a *Book* of *Cardinal Bellarmin*'s, printed at *Rome*, with this Title, *Of the Temporal Authority of the Pope over Princes*; but the Book is written in *Latin*.

The pretence of writing it, is againſt *Barclay*; but the *true* deſign of it appears to be to carry the *Pope* up to the *Pinacle of Omnipotence*. There is nothing in it but *that* Argument, and he has it above *five and twenty times over*, that when the *Pope* judges a *Prince* either to be *unworthy* of Government through his *own* fault, or to be *unfit* for it, or elſe *knows* that it is *good for the Church* ſo to do, he may *deprive* him. He ſays it *over and over again*; that when the *Pope* forbids *Obedience* to be paid to a *Prince* that is *deprived* by him, it may not be ſaid, that *he* commands the *Prince* not to be obeyed, but a *private Perſon*, becauſe a *Prince deprived* by the *Pope* is no longer a *Prince*; and he carries it *ſo high*, that he comes to ſay, *That the Pope may diſpoſe of all the Eſtate of any Chriſtian whatſoever, if he thinks fitting*: but all this would be as good as *nothing*, if he had *only* ſaid, that this is *his* Opinion; but therefore he ſays *further*, that *this is an Article of Chriſtian Faith*, that *he is a Heretick that*

thinks the contrary; and this with ſo much *Sawcineſs*, that it is *impoſſible* that any thing ſhould be ſaid more *ſawcily*.

I make no queſtion, but that *Bellarmine* hearing of the *Death* of the *King*, reſolved thereupon to make *this Book*: for, as for what concerns *Barclay*, he ought to have done it *before*; and it is nothing in the World elſe but to try the *Patience* of *Princes*, to go *further* on in *this* Subject.

I believe the *Republick* will not *permit* the Book. But ſince I am ſpeaking of *Rome*, I muſt needs tell you a *Story* of the *Jeſuits there*. You muſt know, Sir, that there is a very great number of *Serjeants* and *Catchpoles* in *that* City, there are without doubt above an *hundred and fifty* of them; the *Father-Jeſuits* ſeeing *that* ſort of People live *debauchedly* and *very wickedly*, have thought fit to ſet up in *their* Church a *Company* of none but *Catchpoles*, to teach them *Chriſtian* Doctrine, and uſe them to *Confeſſion*; and the *Governour* of *Rome*, and that *Court*, have conceived a *Jealouſy* of the ſtrict *Correſpondence* of thoſe *Fathers* with their *Officers*; they have complain'd of it to the *Pope*, becauſe the *Biſhop* of ——— lying upon his *Death-bed*, and dying preſently after, made them a *Legacy* of *thirty thouſand Crowns*, left by him: but the *Chamber of Rome* hath not approved of the *Donation*, but declared the *Money* to be the *Spoils of the Church*, and applied it *all* to it. So *they* ſometimes *receive* Affronts, as well as *give* them. I am aſtoniſh'd at the *Sawcineſs* that they ſhow in *your* Parts, and to ſee them in ſuch *Favour* there: But above all, 'tis the greateſt *Riddle* to me that can be, to ſee

Monſieur ——— *in love with them*; there muſt needs be ſome great *ſecret Reaſon* for it, becauſe I cannot doubt of the *Goodneſs* of the Man. To write againſt them, would be *ſcribere in eos, qui poſſunt proſcribere.* The *Father* deſires it; but it is but *meet* for *him* to be very *cautious*, when the *Harlot* uſes her *Tricks* and *Flatteries* with the *Republick*, as ſhe does at *this* time: if it ſhould pleaſe God that ſhe would but *put her Maſk on*, not only *this*, but *ſomewhat elſe* beſides might eaſily be *done.*

I have received divers good Advices from you about the *good Government* of that *Society*; and particularly, *the Myſtery* which you ſend me by this *Courier*, for which I thank you: but this doth not keep me from the *boldneſs* of *begging* greater things of you. Touching the Book *De modo agendi*, I ſtay till *Signor Foſcarini* gets into *England.*

I would deſire you to get me a Copy of *Father Lewis Richeome*'s *Apology* in *French*, not in *Latin*, if you could do it without trouble; and if you would deliver it to *Signor Agoſtino Dolce*, I ſhould take it as a Favour.

Concerning the * *Chamber of Meditations*, we have no account of any ſuch thing *here* in *Italy*, becauſe *Italian Brains* are not ſo eaſily perſwaded to *incounter* with Dangers; and therefore *that Drug* comes to a *bad Market* here; but *another* we have that *ſells rarely well*, and it is *the Intereſt*

* See a little Book called *Le Franc Diſcours*, tranſlated out of *French* into *Engliſh*, againſt the *reſtoring* of the *Jeſuits*, printed at *London*, 1602, *pag.* 35. where the meaning of the *hideous Pictures* of thoſe *Chambers* is laid open.

of Profit, by which they gain all that *dance after their Pipes:* and we do obſerve, that the greateſt *Uſurers*, and *Uſurpers* of other Mens Goods, are ſtill the Votaries of the Jeſuits. But ſo God will have it, that they who do not receive the Truth, ſhould be puniſhed with Blindneſs.

As to the things of *France*, I doubt Father *Paul*'s Words will be found truer than what you believed of them, conſidering what has happened about *Calais*, and other Matters that are in a *tumbling Condition*, which I ſee to be done in Favour of *Conchine*. I have alſo ſome great Fear, that that Duke of *Feria* will prove a Duke of * *Feſta*, and that a very ſolemn one too. God grant that he may be gone out of *France*, and leave no * *Diacatholicon* behind him.

Concerning the Affairs of the World, 'tis very clear, that the *High-Dutch* are *irreſolute*, *divided* and *weak*, as that Nation uſes to be, who are otherwiſe a brave People, and renowned all the World over. But I will ſay, and I believe I am not miſtaken, that the States only are a true Prince, *reſolute*, *bold* and *ſincere:* and for my Part, I eſteem them above any; and I ſee that all the Good that has been done for theſe thirty Years, comes from them.

The *Hugonots* have good Reaſon to get into the Shade; they can never uſe too much Caution; eſpecially ſince the Jeſuits are perpetually watching for their Deſtruction, and will let no Opportunity ſcape, where they think they may effect it. I would fain ſee that Aſſembly of theirs met:

* Here the Father makes two handſome *Jokes* upon that *Spaniſh* Favourite's *Title* and *Buſineſs*.

met: and I pray be pleaſed to give me particular Advice of it, for I look upon it as a Matter of great Moment and Concernment. I hope that God will bleſs ſo uſeful a Purpoſe; and I pray God to give it a good Beginning, and as happy an Ending: whom I beſeech alſo to beſtow upon you all preſent and everlaſting Happineſs: So I kiſs your Hand.

As to the Abjuration of Friar *Fulgentio*, I can ſay nothing of Certainty about it, but in this Particular, that he did not ſay a Word in the Church, and that he had a Gag in his Mouth. It may be, that he might abjure privately; but this does not uſe to be done with thoſe who have the Sentence read to them in the Church, as it was to him. *Bellarmine*'s Book is prohibited here with Rigour more than ordinary; and ſo will all Books be that come from the Coaſts of *Tyber*; and eſpecially if they are Pieces that chance to get looſe out of the Cabinets of the *Father-Jeſuits*, who have ſworn to debaſe all earthly Power [of Princes], that they may the better exalt that of the Pope above *all of them put together*. But I am firmly of a Belief, that God will make uſe of his *Power Divine* for the Deliverance of his Church from this Plague.

Venice, Septemb. 28, 1610.

LETTER LI.

BY the Courier that went away this Day Fortnight from hence, I anſwered two of yours of the 2*d* and 3*d* of *September*, which came both together, with one incloſed to Signor *Molino*. By this Courier I have received yours of the 15*th*, which with very good Reaſon, begins with an Admonition of me for my Negligence, that I have never written to you but in Anſwer to yours, which is a Fault I cannot deny, nor ought to excuſe, but muſt only ſay, I will mend it for the future.

Your *laſt*, as it is a true Reſemblance of things there, ſo it has fetch'd Tears from my Eyes; upon the Obſervation I make, that things go as bad here and in *Germany* as they do with you; which makes me believe that it is not yet God's Will that we ſhould get free from the Yoke: but if this be for his Glory, we muſt ſubmit and be thankful.

As to things there; if the Queen have ſo much Strength (as I don't believe ſhe has) as to ſuſtain that *abſolute Government*, ſhe will do Miracles; at leaſt ſo far as concerns *humane Affairs*; but if not, I expect in a ſhort time they will run into *Leaguing*, to the Ruine of the Kingdom.

Our Folks have loſt their Zeal, becauſe the Pope handles them with all Meekneſs; and alſo becauſe t'other is not the way to Preferment, which is a manifeſt Token, that what is paſt was not of God; and therefore 'tis no wonder if it miſſed

miſſed its due Effect; and there is this in it beſides, that having ſome Apprehenſion of the Turks, they think there is need to claw a little with the Pope and Spaniard; and ſo God is *quite out of doors with them.* I ſee no other means of keeping or cheriſhing that little that is left [of the old Zeal], unleſs by the Help of the Agents of Princes of the Reform'd Churches, and eſpecially the *Griſons*, becauſe theſe would do ſome Work in *Italy.*

The Jeſuits, though we are fairly rid of them, do us as much Miſchief as they do you, by Letters and Tools of Prieſts and Friars Confeſſors, at which I do not wonder at all, that they have gotten ſuch hold of the Queen; for *Flattery is a powerful way of getting into Favour*, eſpecially with the *weaker Sex*; and *cringing is a rare Accompliſhment.* I have read the Remonſtrance preſented her in the Name of the Univerſity; 'tis a very curious Piece, and worthy of Monſieur *L'Eſchaſſier*, if he be the Author of it. That Point, that there is no Advocate to be got for the Univerſity, unleſs he ſhould be commanded to it, is a ſufficient Proof that the Power of the Jeſuits is gotten above you all.

I have ſmiled at their Proffer, of ſubmitting to the *Univerſity-Statutes*, becauſe 'tis a Trick of theirs, that when they try to get into any Place, they never boggle at any Promiſe, having an Art to ſave themſelves the *Lie*, by Equivocations and mental Reſervations; and what is more, to go beyond thoſe that do oblige them, and make them commend them; much more, to reſt contented if they keep none of their Promiſes. I foreſee that *France* in a little time more will all

be *bejeſuited*. The *Anti-Coton* is a very good Piece, and a very ſolid one, and makes me look upon the Author of it as a very admirable Perſon: And I do not know whether any Body elſe could have done that thing ſo well.

Without doubt the Father, ſo far as he tells me, doth not promiſe himſelf to do like it; and *France* is too full of able and learned Men, eſpecially amongſt the Proteſtants, to let him take the Confidence of a Place amongſt ſo noble a Company, without remembring well that Saying of old, *Non eſſe ſcribendum in eos, qui poſſunt proſcribere*, i. e. *There is no Writing againſt thoſe, that can ſend us a ſcribbling into other Countries for our Pains.* But in all human Affairs, *Good* is weigh'd againſt *Evil:* nor is it any Prudence for a light Matter, as that is, which the Father might do, to loſe an Opportunity of doing ſomething better; as he tells me, he would not value it any thing to do ſome Good, where he were able to do it to purpoſe.

But ſince we are got upon this Buſineſs, I will tell you, *that at laſt with a great deal ado*, I have a Copy of their Conſtitutions, printed at *Rome* in the Year 1570. concerning which I will firſt ſay, that before I ſaw them, I did not know what *kind of thing the Jeſuits were:* for to touch their Actions, would be the way to be told again, that they are Abuſes of private Men, which are not to be attributed to the whole Socity; but the Inſtitution is that which they are accountable for.

Then I muſt ſay further, that if at that time of 1574, when the Fathers were nothing, and had not ventured upon any great Undertaking, the *ill Seed* were diſcovered; a Man that ſhould ſee what

what they have done from that time to this, might be able to write ſomething that were good and uſeful to the World. Conſidering the ways of theſe Fathers for theſe laſt 30 Years, I plainly ſee that they have ſtill united in one particular Undertaking, though it be managed in *one only* Country. Now they lay *all their Heads together* in *France*, to ſee if they can break through all Difficulties, and make themſelves Maſters of it: and I dare ſay it, that things have ſuch a Face there, that either they muſt obtain their End, or be ruin'd. God grant, if it be for his Glory, that the laſt of theſe may be their Lot: for the firſt can never be without imbroiling the Kingdom in a Civil War; for which they will uſe all the Induſtry they can for their very Souls.

I have ſeen a thing printed at *Paris*, concerning a *huge great Miracle* of their bleſſed Father *Ignatius*; and 'tis one of the prettieſt ones that a Man ſhall commonly read; that they have aſſigned him the Office *of making Girls make Water*; as they have beſtowed other Offices upon his Equals and Companions. I have ſeen a Writing in *French* of one *Madamoiſelle G.* and I imagine it is *Madamoiſelle de Gournay*, in favour of theſe Fathers, as a *Preſent* made them for this notable Miracle of theirs upon her: and I have thought that *ſhe her ſelf* was Author of the Book, becauſe there is Mention and Commendation of *Badovere* in it.

God bleſs us! what's the Matter that Atheiſts and Jeſuits are ſo mighty fond of each other? Monſieur *Caſtrine* has never fail'd to ſend me all the fine Pieces that come out there; and therefore I am much obliged to him, and to you, about that

that which I took the Boldneſs in my laſt to beg of you, *Richeome*'s *Apology* in French, and no other Language. I do not know of any thing elſe I lack at this preſent. Signor *Molino* writes by this Diſpatch to the Ambaſſador, to deliver the Packet to Signor *Agoſtino Dolce:* and if you could light upon any more of thoſe *Apologies*, without any Trouble, it would do me a Pleaſure.

That Signor *Agoſtino*, or elſe Signor *Anthelmo*, the Ambaſſador's Secretary, who returns hither, would do me the Kindneſs to bring them.

But I will not have you incommoded in the leaſt for them; not only becauſe that would make them the leſs welcome to me; but alſo becauſe my need of them is not ſo great as to deſerve ſuch a Trouble. I think *Cujacius* hath written ſomewhat in *Canon-Law*; and we here in *Italy* have never ſeen it: His other Works are eaſy to be had, and they are greatly eſteemed: I read them with Benefit and Delight, which makes me believe alſo that his *Canon-Law-Pieces* are as good, if not better. I ſhould be glad to know whether there be any of them to be had; which you may eaſily inform your ſelf of, by the next occaſion that brings you to *Paris*.

I have oftentimes thought to inlarge the *Cypher* by Notes for the moſt uſual *Syllables:* but becauſe they are not the ſame in your Language with thoſe of ours, I could not well do it. The moſt uſual ones with us are thoſe which are in the declining of Verbs; but the *French* Declenſion is ſo different, that thoſe will not ſerve here. As for the Letter X, not to confound it with any other, the Character for it may be Z Z, and ſo I have made

made it in my *Cypher*. I long to know what the Duke of *Feria* hath done, who muſt needs be about ſome Miſchief, conſidering what he is, and whence he comes. I have ever had little Credit for *Guiſe*, as I have alſo for all his Family; and I have leſs Confidence in them now, ſince they are match'd into the *Joyeuſes*. You will do me a ſingular Favour to write to me ſomething particularly of the Qualities of that *Barraue* that is going to *Rome*, and alſo of him that is coming hither. *Eſpernon*, without doubt, will do nothing but Miſchief. The Proteſtants have great need of being wary, and looking well to themſelves.

As for what concerns the Affairs of *Italy*, I am not able to ſay whether there will be War or Peace. Two things there are that I think *will be*; one is, that the Spaniards will do all they can, that there be no War: T'other, that the Duke of *Savoy* will do all he can to make it; but to his own Advantage. But Men are ingaged; and though they are working to ſome End, yet they often light upon one that they never aimed at.

'Tis poſſible that the Spaniards ſhunning War, may fall into it. At preſent, though we are ſo forward, the ſame Souldiers continue in the Dutchy of *Milan*, much exhauſted by them, and in Danger of being utterly ruined; nay certain to be ſo, if they winter there, which we ſhall not know but by the Event. And in *Spain*, tho they underſtand this Deſolation of the Country, yet they make no Account of it; imagining that they get by the Charge they put the Duke of *Savoy* to; and yet his State is in a much better Condition than theirs is.

He

He fearing that the Spaniards, when the Snow falls, and the Paſſage of the *Dolphin* grows difficult, may make ſome Attempt upon him, has increaſed his Army with 4000 French under the Duke of *Nemours*, and thus they are.

Prince *Filibert*, his Son, has haſtned his Journey into *Spain*, where it may be he is at this very time. Some ſay that this was againſt his Father's Will, but that he thought he ſhould not be recalled by him. And 'tis true, *Spain* has an Underſtanding with Children againſt their Fathers. Theſe are new Politicks in *Italy*, but old in the Monarchy of *Spain*. And I for my part do believe that this is a Leſſon of the Jeſuits School: and it is as certain as certain can be, that *thoſe Men would abſolve the Devil himſelf from all his Sins, if he would but be of their Mind.*

Now, Sir, do you conſider what you have to look for there, and we will conſider what we are to look for here. But I am too troubleſom to you with this long Letter, which the Pleaſure I have in talking with you has *ſpun* out to ſuch a length; which nevertheleſs ought to be *moderate*, and not to be indulged, as if it were impoſſible to be ſatisfied. So I end, and kiſs your Hand.

Venice, Octob. 12. 1610.

In this Letter Father *Paul* ſometimes ſpeaks of himſelf in the third Perſon, as if ſome body elſe wrote it.

LETTER

LETTER LII.

I Do greatly wonder that you did not receive my Letters of the firſt and eleventh of *September*, before the 29*th* of the ſame Month, when that which I had laſt from you was written: yet I am in hopes they will come to you for all this. I anſwered your next, written on the 15*th*, by the laſt Diſpatch, which truly was an exact Deſcription of the State of *France*, the Affairs whereof ſeem to be managed by ——— not a very good Man, but rather a dangerous one. I ſee that there are there two great *Precipices:* one is the Queen's Ambition; t'other the too ſudden Riſe of *Conchine:* and there is a great Ditch beſides, the Craft of the Jeſuits. It will be an extraordinary Mercy of God if you can get over them. But as for what you write me of the Jeſuits, you may certainly believe that the Father would gladly do all he can to ſerve them. He has obſerved ſome good Parts of their Government, which are all explained in the Letter; and he ſays he knows nothing more that is to be written thereabouts: but be you aſſured, that if you ask him any thing which he hath or knows, you ſhall command it at any time; and take my Word for it, that he will not only do it willingly, but be glad alſo to do it.

You may reſt ſatisfied that things will fall out according to the Method and Courſe they are now put into. We have had here a clear Account of all that has paſt at *Juliers*. The Bra-

very of Count *Maurice* has defeated many Deſigns, not only of *Spain*, but *France* too; and 'tis plain, that upon his wiſe Management of the Army, this Winter will go nigh to cool their Courage: and God grant that the following Spring may have the like Effect in *Italy*. We are as good as ſure that we ſhall have no War, though the ſame Armies I told you of before are not yet disbanded. But thinking-Men are afraid that they are hitherto kept together to ſend ſome part of them into *Germany* when time ſhall ſerve; though others there are that blame the Spaniſh Government, affirming that thoſe few things that do go well, do happen by following the Meaſures of *Philip* the Second, which is a thing that if you mind it well, you will, it may be, confeſs to be true; and therefore you ought not to be ſo much afraid of the Duke of *Feria*.

But I cannot underſtand that Paſſage of your Letter, that there has been a League made between *Great Britain* and *France*, *offenſive* and *defenſive*; theſe being *relative terms*, and the *Defenſive* relating to themſelves, and *Offenſive* to others, without naming whom: that Term is not well uſed ſo. The Brothers of *Auſtria* have made up their Differences without any thing elſe but Words, *Matthias* having offer'd to ask the Emperor Forgiveneſs, and given Commiſſion to his Brother *Maximilian*, and the other *Arch-Dukes* to do it in his Name; and the Emperor taking this for Satisfaction, without any formal Performance of it.

The Arch-dukes alſo have torn the Writing to Pieces, which they made againſt his Majeſty two Years ago; and this they did in his Majeſty's Preſence:

Preſence. This Union, it may be, will ſtrengthen the League of *Mentz*; eſpecially being aſſiſted by the Duke of *Saxony*: and there is no Reſiſtance likely, conſidering the Weakneſs of the League of *Hall*, through the Death of the Elector Palatine; which hath not only deprived it of its main Support, but has been a means of ſome Diſcord in that Family about the Tuition of his Son.

But I have ſo often obſerved that things look'd upon as deſperate, have been fetch'd about to a hopeful Condition; and things that look'd well, to prove otherwiſe; that I will ſtay to ſee what comes of it, and never go about to foretel any thing.

I live very well contented; not that I ſee things go as I wiſh, but that for the aboveſaid Reaſon I am willing to let them take their Courſe, having no Deſire but this, that all may be to the *Glory of God*, whom I beſeech to give you all Content of Mind, and every *true Good*. And ſo I end, kiſſing your Hand.

Venice, Octob. 26, 1610.

LETTER LIII.

MY Letters by the laſt Diſpatch will hardly get to you ſo ſoon as they uſed, by reaſon of the Abſence of my Lord Ambaſſador *Foſcarini*; yet I hope they will find the way to you at laſt. In thoſe I gave you an Account of the Receipt of yours of the 29*th* of *September*; as by this preſent Diſpatch I have received the laſt, dated

dated the 11*th* of *October*. If we will have the former Courſe of Affairs to give us ſome Argument, what they will be hereafter; having ſeen that Kingdom firſt in a wretched State, and then miraculouſly ſaved from Ruine; we may hope that it will either be kept in good Condition at preſent, as it is; or if it ſhould decline, it will the eaſilier riſe again. I am afraid of *Eſpernon*'s going to *Rome*; and I remember (for I was there at that time) the great Miſchief that old *Nevers* did, when he went thither [to reconcile *Henry* the IV*th* to the Pope] [A°. 1596.]

I obſerve the Motions of *Conde*, and methinks they are like thoſe of his Anceſtors; and I have ſome Hopes that at laſt he will become a Proteſtant. This I will ſay of him, that if he be wiſe, he will do ſo, as it may be believed he will, having *Bouillon*'s Counſel to aſſiſt him: and it may be thoſe ſlight Diſcourſes of ſuch a thing, are permitted by God to get ſome great Good out of them. Rumours and Jealouſies amongſt great Men, are perpetual Companions of a State that wants a vigilant and beloved Prince: but that *Conchine* ſhould have a Hand in theſe things, is ſo extraordinary a thing, that I can never enough admire it.

I am troubled at *Sully*'s Declenſion, he having been a true Friend in the keeping cloſe to Religion: and at laſt I do not think that the Counſels of *Villeroy* and *Jannine* are ſo wicked and pernicious. I am more afraid of *Sillery* as a Flatterer; and of the Jeſuits as Spaniards. I have ſo good an Opinion of *Thuanus*, that I will ſooner ſay that Drunkenneſs is no Sin, than that he is no good Catholick. I greatly long to hear what

will

will become of the Suit of the Univerſity againſt the Jeſuits, becauſe there we may have the Symptom of *good* or *bad* Hopes: and becauſe there muſt needs be very pretty Speeches made upon that Point, which will certainly be extreamly like thoſe which came out againſt the * *Anti-Coton*, and the *never-to-be-anſwer'd* † Oration. And if I were Father *Cotton*'s Friend, I ſhould adviſe him never more to meddle with theſe things, for fear of bringing an old Houſe upon his Head. But what can the ‖ Father do, which would be any more than lighting a Candle to the Sun? Which he would not have to be underſtood as if he were againſt engaging them, but to ſhew his Inſufficiency, and wait for ſome Command that he were able to obey.

To tell you ſomething now of *Italy*; We are every day more and more uncertain, whether there will be War or no. The *Spaniards* are always buzzing about it; and becauſe they concern their Honour in it, it is undoubtedly to a-

* Which was tranſlated out of *French*, and printed at *London*, Anno 1611. Which Book, ſo much commended by Father *Paul*, goes commonly under the Name of *Peter du Coignet*; which it ſeems was only a *Nick-name*, which the true Author was willing to conceal himſelf by, from the occaſion of that Name given by the Prieſts of *Paris*, to an Image in ſome Church there, which they abuſed and thruſt into a Corner, and deſigned to affront old *Peter de Cugnieis* with, that ſtood up ſo bravely for the *Rights of Kings* 300 Years ago. *See* Rivet's *Jeſuita Vapulans*, cap. 27.

† Which, I ſuppoſe, is *that* ſpoken of before, whereof Monſieur *L'Eſchaſſier* was thought to be the Author, who has ſomething in *Bochell*'s great Volume of the Decrees of the *Gallican* Church, at *Pag.* 641. to the ſame purpoſe.

‖ Here he ſpeaks of himſelf.

void War, without any reſpect to their Honour. The Duke of *Savoy* has no other End, but to make War; he holds it for certain, that his Son will be able to do nothing in *Spain*: He would be willing to fall upon it, but the Queen promiſes him her Defence, and not to be againſt him; and this makes him do all that lies in his Power to be on the provoking Side.

Venice is for Quietneſs, becauſe it is beſt for the People; but the wiſer part would be for War.

I pray, Sir, do not wonder that our Zeal is grown cold, becauſe it had no other but a worldly End and Aim; and 'tis quite gone now, ever ſince the Pope has been ſo cunning as to hold his *Tongue*, and to let every thing run at random, ſo much that none of his Predeceſſors (I ſpeak it without any Hyperbole) ever bore what he has done; and therefore the Republick like their preſent Condition very well.

I am in great *perplexity* about the way how we ſhall keep on our Correſpondence, if that of *Turin* will not do: And I ſtand amazed at the Reaſon that *Monſieur Caſtrine* has not given your Letter to Signor *Foſcarini*.

I ſhall write to Signor *Barbarigo* about the Miſfortune your firſt Letter has met with; and I will make your Apology for it: But I do not think that you ought to forbear therefore to find out ſome other way of getting your Letters directed to him, to be given to the Courier at *Paris*.

Signor *Dominico Molino* is particularly vex'd, that that Correſpondence is not commenc'd; hoping that he ſhall have much benefit by it. He

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and Father *Fulgentio* do kiſs your Hands; and I do the ſame in a more affectionate manner.

To tell you ſome of the News of *Italy*: The Souldiers about *Milan* are to go into Winter-quarters there; and all things are making ready for houſing of them. They have lately furniſhed the *Almanes* with Muskets, which they had none of before. The Conſtable, that is to come as Governour of the State, and General of the Army, brings 2000 Spaniards with him, but wretchedly Apparell'd, as thoſe People uſe to be; and they are to be clothed new at *Milan*.

The Spaniards attempted to fortify in *Lamora*, a piece of Land they have upon the Duke of *Savoy*'s Country; and for that Reaſon he has ſent Souldiers to *Chieraſco*, that lies cloſe by it.

But at *Correggio*, which is betwixt *Mantua*, *Ferrara* and *Modena*, the Spaniſh Gariſon have made themſelves Maſters of the Caſtle. The Spaniſh Miniſters in *Italy* do all of them blame the *Fact*, and ſay it will be given up again: But for all that the Captain will have Orders from *Spain* to do it, before he dare to deliver it.

The Marqueſs of *Caſtiglione*, of the Houſe of *Mantua*, who is the Emperor's Ambaſſador in *Spain*, offers to ſell his Eſtate to that King; which being ſituated between *Breſcia* and *Mantua*, in a very convenient Place [for the Spaniſh Projects] gives every Body occaſion to *think*, but him that is neareſt concerned.

The Pope begins to provide for theſe things, having beſtowed the Arch-biſhoprick of *Bologna* of 15000 Crowns [a Year] on his Nephew.

Germany is no better ſtill, where the Emperor ſuſpects his Friends as much as he does his Enemies; and the Diſtruſts are very great: 'Tis believed that thoſe Conteſts between the *Palatines* will be accommodated, and that *Newburgh* will give up the Tutelage [of the Elector's Son].

The *League Eccleſiaſtick* is very buſy; but the nearneſs of the Winter may go near to ſpoil all their Intrigues: Which God grant may be according to his Holy Will; whom I beſeech to preſerve you in good Health. So I conclude, kiſſing your Hands.

Venice, Novemb. 9, 1610.

LETTER LIV.

AT the return of my Lord Ambaſſador *Foſcarini* from *Rhemes*, my Letters, I ſuppoſe, will be ſent you; which you had had before, if you had ſtaid at *Paris*: Monſieur *Caſtrine* telling me, that he received the Packet in which they were incloſed. By this laſt Courier I have that of yours of the 27*th* of *October*, and ſent away that which was directed to Monſieur *Aſſelineau*; from whom I ſhould think, you have had ſome Letters by ſome of theſe laſt Poſts. He has ſtill enjoyed his Health; and we often make you the Subject of our Diſcourſe.

I ſhould have been very glad that you might have ſeen Signor *Agoſtino Dolce*, that ſo he might have brought me News from your own ſelf, of your Health and Welfare: But I am contented, ſince it could not be ſo, to hear of it by the con-

tinuance of your Letters; which I always receive with a multiplied Obligation. I have been mightily taken with that Piece which you ſend me concerning *the Commendation of the Jeſuits*; which doth really touch ſome good Particulars: But the *Anti-Coton* is more ſearching, and I believe it will be a hard matter for any to mend it, or equal it.

I am not ſure whether theſe kinds of Writings will diſcourage or enliven the Friends of thoſe Fathers. I obſerve, that 'tis the Property of Truth, that it makes ſuperſtitious Minds more obſtinate, [or, the moſt obſtinate Minds, ſuperſtitious] and I am afraid, that this new Oppoſition of them, will make the more powerful Men amongſt ye to favour them the more: And I have ſome thoughts beſides, that they being hereby rouſed up, will double their Arts and Tricks, and overthrow the others before they are aware; who in a little time more will forget the Buſineſs of Jeſuits: but they themſelves will never forget the Danger that your People threatned them with; and they will never lay aſide the Reſolution to revenge themſelves for what is paſt, nor to ſecure themſelves from what may be to come. And if God Almighty, our Lord, do not cruſh that Impudence of theirs, the Endeavours of Men will rather increaſe than diminiſh it.

If the Queen be reſolved to know no further concerning her Husband's Death, it may be it is becauſe ſhe is afraid of learning ſomewhat by the Inquiry, which were better to be *unknown*: And if the *Jeſuits* are ſo uſeful for the preſent Matters, I ſhould never wonder why *ſhe* loves to be

ignorant of the thing. In *one* word, *She is a Florentine.* There muſt be ſome Alteration at laſt; for the preſent management of things is not *good at all.*

The Affairs of *Germany*, though they ſeem to be *accommodated*; yet the Emperor's unwillingneſs to disband the Army of *Paſſau*; and the Duke of *Saxony*'s Claim of part of the Eſtates of *Cleves*; and the Differences between *Newburgh* and *Deuxpont*, about the *Tutelage*, are *Seeds* of many Troubles that may grow up.

We do not yet know how Things may prove in *Italy*: 'Tis thought, that the *Conſtable* of *Caſtile*'s arrival may make all things *plain.* Yet as we have been in expectation of ſome Certainty, Week after Week, for four Months together, and are yet more in the *dark* than ever; ſo it may be we ſhall be as much to ſeek then, as we have been all this while.

The Truth of Things hitherto is thus: The Duke of *Savoy* is getting more Forces together. The *Spaniſh* Forces do not leſſen; but rather the *Conſtable* will bring with him more Men than was believed he could.

The Duke of *Mantua*, and one Prince of *Italy* more, grow very jealous, becauſe the *Spaniards* are beating the Market for *Caſtiglione*, of that Marqueſs that offers to part with it: 'Tis a Place ſituate between *Mantua* and *Breſcia*, and lies very convenient to make a good Gariſon of, being very capable of being ſtrongly fortified. And another thing that makes them jealous is, that the *Spaniards* have gotten poſſeſſion of *Correggio Caſtle*; and though they talk of leaving it, yet they have not yet been as good as their word.

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In *Venice* the *Popelings*, and the worſt part of the City, have gotten the upper-hand, and get ground apace. But God is above all things; and we muſt be contented with his Holy Will.

Signor *Molino*, and Father *Fulgentio*, ſend you their humble Service, and I do humbly kiſs your Hand.

Venice, Novemb. 23. 1610.

LETTER LV.

I Am comforted with the hopes, that your Fit of the *Collick* will be the laſt; and that it was only an Effort of Nature, through the help of thoſe Waters, to drive away the Reliques of the Diſtemper; otherwiſe I ſhould have been exceedingly troubled at what you write me in yours of the 10*th* of *November*, that it held you for ſix days together.

God grant that my Hopes may be prophetical: But I would alſo deſire you to befriend and favour your ſelf further, by remitting your Studies and other Buſineſs, which produce Indigeſtion, that feeds that Diſeaſe. I am troubled at thoſe Letters which you have miſſed receiving of; which I believe did get to *Paris* at the time of the King's Solemnity; but I hope they will come ſafe to you at laſt.

I cannot now ſay what Particulars of Importance might be therein, except the News Current. By this Diſpatch, beſides that above-mention'd, I have another ſmall one dated the ſame Day; in which I ſee your exquiſite Judgment in

finding out, that the Duke of *Feria* went away, not for any want of Will to do Miſchief, nor of Matter fit to hammer it out of, but for want of a convenient Seaſon to do things in. I never did doubt, nor do I ſtill, but that the Careſſes made us, had or have any other End, but to wait for, and lay hold of, ſuch a Conjuncture. This is the miſery of it, that the thing is not perceived by one, that can well perceive other things. Never fear that the *Milaneſe* Army is intended againſt us, for certain they are not.

It will not turn them to account to go that way to work, which has ſuch an uncertain Iſſue to attend it; and might eaſilier produce Hurt, than any Good to them.

We have another gueſs thing to fear; and the Miſchief is, that we are not afraid of it. Some Body ſays, That vain is their Fear that trouble themſelves at it: the hundredth part of it ſeldom comes to paſs; and that there are abundance of things that ſtep in between, to help thoſe that have the advantage of Time, and to hinder thoſe that are bent upon Miſchief. God grant it may be ſo here.

'Tis a thing I muſt not grant you, that the Jeſuits do more harm there than they do here: It may be I do not ſee it here, and the diſtance of Place may make it ſeem leſs; but certain it is, they do more here by their Inſtruments and Miniſters, than they could do if they were perſonally with us. I believe, that if they ſhould meet with ſome Misfortune there in a more eminent Place than *Niſmes*, it would do you and us good both.

Theſe are ſome of the things which are more clear and evident to me than the Light of the Sun it ſelf; and the Jeſuits, before this *Aquaviva* was their General, were Saints in compariſon of what they were and are after: They then never meddled with Matters of State, nor aſſumed the Confidence of thinking themſelves able to govern Cities; but ever ſince that time till now, (and that is ſix and thirty Years) they have cock'd their Caps, and thought themſelves ſufficient to govern the whole World, and hope to do ſo too. I ſpeak not this in any way of Hyperbole, being able to tell you for certain, that they brag, they ſhall do as much ſhortly in *Conſtantinople* it ſelf, as they have done in *Flanders*. Whereupon I am alſo ſure, that the leaſt part of their Cabals is to be found in their Orders and Conſtitution, printed in 1570. Yet 'tis ſomewhat that I have been able to get thoſe: I ſhall uſe all the diligence I can, to get the Orders of their General Congregation, if poſſible. And to return an Anſwer to what you ask, I muſt tell you, that their Conſtitutions are a Compoſition made from the very firſt time of their Founding: Which, a little time after, was augmented by a thing they call their *Declarationes & Annotationes Conſtitutionum*; with a Decree added thereunto, that theſe be as valid as the Conſtitutions themſelves; which is ſtill done before every Congregation General.

In thoſe *Congregations* they make new Decrees, according as they ſee Occaſions require: And I have a Form of ſome Votes of theirs, which is called *Extracta ex prima Congregatione Generali, Tit. 6. Decret.* 23. Such as you may eaſily know thereby,

thereby, how manifold the Counſels of thoſe Congregations are, as they are diſtinguiſh'd by *Titles* and *Decrees*.

I cannot juſtly ſay how many Congregations they have had; but I can tell you, that in the Conſtitutions, *Part* 8. *Cap.* 2. it is ſaid, That 'tis not expedient to call Congregations at ſet and fixt Times, but according as their neceſſary Buſineſs require it; and that 'tis not ſo good to have them very often, becauſe they may do their Buſineſs by Letters and Meſſengers on purpoſe, that may give the general notice of the Neceſſities of the Society. And, *Chap.* 9. that the Congregation, to chooſe a General, be called together by him whom the laſt General left his Vicar: In other Caſes by the General himſelf; who ought not to do it often, unleſs upon a very preſſing Reaſon. And, *Chap.* 5. when the Congregation meets to chooſe a General, the Place of it muſt be where the Pope commonly keeps his Court: When they meet upon any other Occaſion, it muſt be as the General pleaſes to appoint.

As to their Conſtitutions, thoſe which I have conſiſt of ten Parts: The firſt is intituled, *Literæ Apoſtolicæ, quibus Inſtitutio, Confirmatio & varia Privilegia Societatis Jeſu continentur. Romæ; in Collegio Societatis Jeſu*, 1658. *cum Facultate Superiorum.* Another Part is called, *Conſtitutiones Societatis Jeſu, cum earum Declarationibus.* Romæ, 1570. *apud Victorium Ælianum: Cum Facultate Superiorum.* But you muſt obſerve, that that *Victorius* was Printer to their College; one of their *material Coadjutors*, as they call them. I underſtand, that at every Congregation they

print

print their Decrees, and put them together with the reſt: but this they do in their College, ſo that there is no need of ſeeking to get them from the Printers. It is not material to tell you, that the whole of theſe Matters is in Latin, becauſe this is well known. And ſince we are talking of General Congregations; After the laſt that was held in *Rome*, the Provincial of *Germany* was paſſing through the *Griſons* Country, having been denied a ſafe Conduct through this State: And he being asked what they had done by the People of ſome Place where he travell'd? made anſwer, That *the Effects of the great Conjunctions of the Stars, are not ſeen till a good while after.* Therefore one of them might be, *The Succeſſion of* Lewis *the Thirteenth to the Crown of* France, [upon the Death of *Henry* the Fourth].

Your Conſideration about gaining any *one* of theſe *Fathers*, is not feaſible; for they never impart their Cabals and Intrigues but to tried Men, and ſuch as have gone through all manner of *ways* that are poſſible to be uſed, to know whether Men will be true and truſty to them: nor is it to be expected, that ſuch as are once initiated amongſt them, ſhould fairly leave them, becauſe the Congregation hath ſuch a rare way of keeping them together, by the good Rules of their Government, that if any one that has been initiated amongſt them, goes from them, he dies for't immediately.

If it ſhould be a thing practicable in your Court of Parliament, that ſuch a thing might be demanded of them, as you were talking of, *viz.* That they ſhould put their Conſtitutions in the

the Parliament's Hands, it would be a ſtrange thing indeed, for this would bring all out. But, Sir, be you aſſured, that they would quit *France* rather than do it.

I thank you for the Copy of *Richeome*, and for thoſe of *Anti-Coton*, which you ſend me, though this latter has been tranſlated and printed in *Italian*, I know not where. I ſhould be very glad to get *Cujacius*'s things upon the Canon-Law only, eſpecially to ſee what kind of Stile that gallant Man obſerves, and make uſe of it for ſome purpoſe here, as you may well imagine. By this time you may have had the Copy of *Bellarmine*'s Book, which Signor *Dominico Molino* ſent you.

There's *no Doubt*, as you ſay, but it muſt needs be the *Ace of Trumps*. 'Tis very true, that theſe Lords here have prohibited the Importation of it, with a very great Penalty. There's nothing more to be done, but that they that have the greateſt Right and Strength, will do their parts, as I hope they will. I ſhall fit the Cypher as you inſtruct me, and I will think a little of enlarging it.

This Morning the new Ambaſſador of *England* has preſented his Credentials: I have forgotten his Name, it is ſo odd and Outlandiſh: 'tis ſaid, that he is a Man of Worth and Spirit; he was one of the Deputies in the laſt Parliament that was kept: Time will ſhew us what he is; he has his Lady along with him, who is alſo reported to be a Perſon of Quality. At a Time convenient I made excuſe for thoſe Letters, as I promiſed you in ſome of my former Letters to dō.

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There is no need of saying any thing else about my Letters, but that I answer'd yours of the 27*th* of *October* by the last Post. And so I proceed to tell you of things here. On the 25*th* of the last Month, *Peter-Anthony Ribera*, formerly Arch-Deacon and Vicar Patriarchal of *Venice*, whom you know, and who afterwards went to *Rome*, like a Turn-coat as he was, having said *Mass* there in the Morning, and been all Day as well as he used to be, died suddenly at Night: and the thing being presently divulged, that he was poisoned, the Pope sent his own Surgeon; and having caused his Body to be open'd, to know whether it were so or no, had Report made him that there was no Token of any such matter: and all this is certain.

The War, I believe, will come to nothing. *Spain* is against it; *Turin* without the help of *France* is not able to make it; and that neither will nor can do it. His Son would not tell the King [of *Spain*] that his Father [the Duke of *Savoy*] asks his Pardon, and offers him his Life and State; which they would have had him do, to introduce Princes into Slavery.

Turin also is afraid of *Mantua*, so much that things pass amongst them with some Confusion. It seems that those of *Germany* have a mind to reform this City as to things of Learning; having search'd all Bales of Books which came from *Frankfort*, and taken out and confiscated many sorts of Books which do not meddle with Matters of Religion, but Law or History; and particularly all the Copies of Monsieur *Thuanus*'s History: but 'tis well known how this comes to be.

I expect to hear by the next of your perfect Recovery. So concluding, I with Signor *Molino* and Father *Fulgentio*, kiſs your Hand.

Venice, Decemb. 7, 1610.

LETTER LVI.

TO this very Moment, when I ſet a writing to you, out of a neceſſity of ſtaying no longer, becauſe the Courier is juſt going; the Letters from *France* are not yet come in, and ſo it will be no wonder to you, if you meet with no Anſwer to your Letters which are ſtill upon the Way.

I believe this will be the laſt Diſpath that I ſhall be able to make uſe of, in writing to Signor *Foſcarini* in *France*, ſeeing much about the Time that this Letter gets thither, his Succeſſor alſo will get to *Paris*. I ſhall not write to you by the next Courier, unleſs I find a way how Letters may get to you from *Turin*.

There is a Report here, and it comes by Letters to his Excellence Monſieur *Champigni*, that the Parliament of *Paris* has made an Arreſt againſt Cardinal *Bellarmine*'s Book: Which though it be no more than what is Juſt and Convenient, yet I can hardly believe it, becauſe we are now in a Time, wherein one of the Impediments of Juſt and Righteous Actions is, becauſe they are ſo.

Here in *Italy* People are fit to leap out of their Skins, upon the Reſolution coming from *Spain*, that the Souldiers in *Milan* are to be diſbanded,

banded, and the Peace of *Italy* preſerv'd. There are new Orders given out, that there ſhall be no more warlike Preparation on one ſide or t'other; ſo that our Fear has been more than our Hurt. Whether the Continuance of the Peace will do moſt Good or Harm, the Event muſt ſhew. In ſhort, we ſee by this Inſtance, as we have ſeen by two more within a few Years, that War is to get no footing in this Country.

But 'tis a Queſtion whether *Germany* will have ſo good luck, by reaſon of the Emperor's Suſpicions, who ſtill keeps up the Army at *Paſſau*; and of the Pretenſions of the Duke of *Saxony* to *Cleves*, who has a Promiſe of a Million of Florins from his Friends, and is making up a Diet of thoſe of his Family to adviſe what Courſe to take; and *Leopold* is not aſleep, but would by all means get again what he could not hold before.

The Pope has given 24000 Florins to the *Catholick League*, and is troubled that there is no disbanding of the Souldiers in *Italy*, being afraid he muſt part with more Money about that Buſineſs; and deſiring to have Peace all round him, for fear ſome ſcurvy Accident ſhould ſcatter ſome Sparks of that Fire that is kindled elſewhere.

By my laſt I gave you an Account of the Death of our *quondam* Archdeacon and Vicar of *Venice*, happening at *Rome*, with thoſe Particulars about it, which then came to my Knowledg; which I now again can aſſure you, were true: but now I can tell you further of it, more particularly, and yet as certainly as before. On the 25*th* of *November* the *poor Man* was invited to Dinner by *Marc-Anthony Tani*, the Pope's intimate Chamberlain,

berlain, who uſed to have him at his Table ſometimes; thither he went well and chearful, and dined with him in perfect Health; in the Night-time he was taken with a Looſeneſs, ſo violent, that in a very few Hours he went about 40 times to Stool; he firſt voided Humours, then Blood, and at laſt his Life.

In the Morning there was a Rumour that he was poiſoned, which made the Pope ſend his Surgeon to open his Body, who certified him that he could not find any Symptom of Poiſon. I am very thoughtful, how to continue our Correſpondence, till I can find a way of doing it ſafely.

In the mean time I humbly kiſs your Hand, beſeeching God to preſerve you in Health and Proſperity. I forgot in my laſt to tell you the Name of the Engliſh Ambaſſador; it is Sir *Dudley Carleton.*

Venice, Decemb. 21, 1610.

LETTER LVII.

I Wrote you by the laſt Courier, on the 21*ſt* of *December*, the ordinary Poſt being not yet come in, who came eight Days after, and brought me Yours of the 23*d* of *November*: and Yeſterday there came another, which brought me your laſt of the 8*th* of *December*.

This acquaints me of the ſafe Arrival of mine of the 28*th* of *September*. which we thought was loſt; and I am very glad it was not, though remembring well the Contents of it, I thought there

there was no great Matter of Moment to be much concern'd for.

I did not think to write to you by this Diſpatch, believing that the Courier that goes from hence would not find my Lord Ambaſſador *Foſcarini* at *Paris*; but upon better Thoughts I imagine he may find him there: however I ſhall be the more careful what I write, for this doubt's ſake.

I will begin at the Affairs of *Italy*: Every Day we grow ſurer and ſurer of Peace; and now they begin to disband the Armies. We have nothing now to do, but to pray God, that this Peace prove not more hurtful than War, as divers Appearances make it likely it will be.

If *Spain* were buſied in *Italy*, it could not mind the Seeds and Plants that are ſown and ſpringing up in *France*. The Duke of *Savoy* would have War, but the Queen of *France* has fail'd him, I believe upon very good Grounds, knowing his ill Intentions in ſending his Son into *Spain*: it was *Bullion*'s Counſel, and this I tell you for a thing you may depend upon.

That which has been done about the *Arreſt* againſt Cardinal *Bellarmine*'s Book, hath made the Pope extream angry, and the Jeſuits too, and the weak part of Men here.

But for all that, I do not think it ſo great a Miſchief: but I think that we are near a great Criſis, being uncertain whether it will end in longer Life or Death.

The taking or the buying of the *Caſtle* of the Spaniards, is confirmed, which is a thing that I do not ſee whether it will be good or hurtful, becauſe it might have coſt them a great deal of Money, and much work to keep it.

And now I come to anſwer Yours. In the firſt Place, I am very much troubled that your Collick ſhould afflict you ſo long time together; and I am afraid that your Studies, or ſome other Buſineſs that might better be let alone, do but foment it; and therefore, I pray, Sir, let me prevail upon you, by intreating you to ſtudy your Health before any other thing, and never to neglect Eſſentials for things that are but accidental.

Monſieur *Caſtrine* writes me word that he has ſent me from *Frankfort Mart*, *Richeome's Apology*, and *Cujacius's Lecture*, for which I am to thank you, with ſomewhat of Shame, that I am not able to make the leaſt Satisfaction for ſo many Obligations as you and your Friends have heap'd upon me; ſuch a Satisfaction at leaſt as can anſwer any of thoſe Favours which you do me.

There have been made abundance of very learned Diſcourſes in *France*, about the Jeſuits, which I have had Copies of ſent me by the Kindneſs of Monſieur *Caſtrine*, and other Friends there; and they have been all of them read here with Delight and Profit. The *Toccony* [or I think Beſt-man] ſhews the Author to be a Man of compleat Learning: he treads your Steps with much Freedom and Judgment, and imitates *Plutarch* much in making Parallels; which, when they are taken from Hiſtory, are full of good Inſtruction; and when they are taken from Fable and Fancy, they are full of Delight. I have ſeen an Epiſtle written from *Doway*, [*or it may be*, by a Man of ſome Nearneſs to that Name] which hath many notable Particulars in it; but I want *decorum* in it, and the Explication of ſome neceſſary Circumſtances.

As

As to the Continuance of our Correſpondence; it will be eaſy on your ſide, becauſe all Letters will come ſafe to me, that are but put into Signor *Barbarigo*'s Hands: but about mine to you, there's the Difficulty, becauſe I cannot think how he will get them conveyed ſafely [from *Turin*] to you.

'Tis not convenient to meddle with the new Ambaſſador about it, becauſe he is a *Popeling*; not through any Error, but mere Malice: but I am in Hopes to find ſome good way or other, amongſt ſo many Occaſions as are now *on foot*, to get our Letters ſent; without which, though they ſhould be all written in Cypher, yet they would not go ſafe, becauſe 'tis poſſible they might light into ſome body's Hand that may command the uncyphering of them.

And notwithſtanding this, the firſt leiſure-time I have, I ſhall ſet about the compoſing of one that may be eaſy to be uſed, and copious. I can detain you no longer at preſent, though I have a World of things to talk with you, not being ſure that this will ſafely come to Hand. So I conclude, kiſſing your Hand in moſt humble manner.

Venice, January 1, 1611.

LETTER LVIII.

WHEN once I underſtood the Arrival of the Lord Ambaſſador *Juſtiniano*, believing that he would quickly get to *Paris*, and that Ambaſſador *Foſcarini* would immediately go for

England, I left off writing, which is the Reaſon that you have had nothing from me theſe two Months. Now ſeeing a Paſſage open another way, I take great Pleaſure in renewing our Correſpondence, eſpecially theſe times, when the Exchange of News may chance to be matter of ſome Moment on both ſides.

I then received one of Yours of the 23*d* of *December*, and then another of the 4*th* of *January*; to which I returned no Anſwer for the above-ſaid Reaſons. By this Courier I have received, by the way of Signor *Barbarigo*, Yours of the 15*th* of *February*: and the next Day Monſieur *Aſſelineau* delivered me another of the 2*d* of the ſame Month, which I ſhall anſwer in Order.

In the firſt Place; ſeeing that after a great Fit of the Collick, you have had another as bad of the Gout; I am afraid that you cheriſh thoſe Indiſpoſitions by your Study, and ſitting up late at Night, which do cauſe Crudity, which theſe Diſeaſes feed upon. And therefore I cannot forbear intreating you to take a little more Care of your Health than you do; for after all, he that doth not conſider his Strength, but lets his Mind run away with him, makes leſs way than he that knows his own Weakneſs, and therefore goes ſoftly.

Signor *Barbarigo* is greatly concern'd that a Copy of *Bellarmine* hath not been delivered you, which he ſent on purpoſe for you; and the Excuſe made for it doth not content him; and therefore he has ſent for another for you. But I am amazed at the Reaſon that the Romaniſts keep ſuch a Stir to get that Book there, and

ſpeak

ſpeak nothing of it here; unleſs perchance it is, that they would have the *Majority* in the King's *Minority*. But to tell you more of this Book, you muſt know, that there is a World of them in the *Eſtate of the Church*, and hardly any to be found in other Parts of *Italy*: the Reaſon of this in *Venice*, is the publick Prohibition of it; and in other Places they know how to do things without Words.

But what will you ſay to this, that the King of *Spain* has ſo ſolemnly prohibited *Baronius*'s Treatiſe of the Monarchy of *Sicily*? I ſend you a Copy of the * Prohibition, taken from the Authentick Original, (which I tell you, that you may not doubt of the Truth of it) but 'tis good Matter of Conſideration to me, that that Book being printed in the Year 1605, and being at that time prohibited by the Vice-Roy of *Naples*, which made *Baronius* complain againſt him in a ſawcy manner, to the Contempt of that King: They are at laſt come to do a thing which they did not ſo many Years before, [the Edict againſt that Book bearing Date *Octob.* 3, 1610.]

I have it from a very good Hand, that the Pope having notice of this Edict, he ſent it to the Congregation of the *Inquiſition*, to adviſe upon it: we ſhall ſee what Reſolution they take about it. I beſeech you to let Monſieur *L'Eſchaſſier* have a Copy of the Edict in my Name. And

* The Edict of the King of *Spain* is in Latin and Spaniſh at the End of a Book printed at *Francfort*, A. D. 1612. with this Title, *Varia Facultatis Theologicæ & Curiæ Pariſienſis, & aliorum Theologorum & Jure conſultorum opuſcula, Decreta & Cenſuræ, &c. De Rom. Pontificis Poteſtate ſuper omnes Regis, &c. contra Jeſuitas*; which *Richerius* had a hand in.

ſince we are fallen upon this Diſcourſe of Books, I muſt tell you, that I have received that of Monſieur *Vigniers*, who in ſo barren a Subject has ſhewed himſelf an excellent Artiſt. I have received the Correction of the Poem; but the Proſe doth not come behind it a Jot, but rather, according to my Palate, is a neceſſary Ornament to it.

I don't underſtand the Trick on't, why the Jeſuits take ſuch Pains to ſend their Defence againſt *Anti-Coton*, up and down, in ſo many ſeveral Shapes and Dreſſes; for according to their Way and Cuſtom [of befooling the World] they can ſoon deny what they pleaſe: but the Reply [to their Anſwer of *Anti-Coton*] is expected here. There has been ſeen here the Copy of a Letter written to the Queen under *Sully*'s Name, as full of pretty and lively Conceits, as it is of *Millions*, if they do not prove of * *Maravedies*. The Siege of *Geneva* is blown all away into mere Smoak, as all wiſe Men did believe it would.

But this I muſt tell you for Truth, that the Duke having asked the Pope's Aſſiſtance for that Enterprize, was anſwered in *general* Terms, and very *unconcluding* Expreſſions, with this Advice at the *fag-end* of all, That that Undertaking was to be let alone till a more ſeaſonable time: and this you will not doubt of, and as little thank his Holineſs's Charity for: but to think of *Germany*, I hope, quoth the Pope, to have *great good luck* there.

But

* A little Piece of Copper Money in *Spain*, that is leſs than a Farthing in Value.

But there is to be War in *France*: 'tis certain that the Jeſuits and He are treating about it; There was taken laſt Week in *Rome* a Frenchman in Jeſuits Weeds, and examined immediately with a World of Secrecy, ſo as no body can tell what he was, or what the Matter was.

There is great Diſcourſe here about that Impriſonment upon the King's Murder; but *du Tillet* aſſures me, that there is nothing in it. I can't tell whether Intereſt makes him ſay ſo, or becauſe he may know what is to be diſcovered.

The Father ſent Monſieur *Thuanus* thoſe things which were promiſed by Ambaſſador *Nani*; but he has not given them; nor doth the Father know how to get out of the Obligation. I have nought elſe to tell, but that the Duke of *Savoy* hath put a Tally upon his People for a Million of Money, which will quite ruine his Country. Signor *Molino*, and Father *Fulgentio*, and I with them do kiſs your Hands with the greateſt Affection, beſeeching God to grant you all Proſperity.

Venice, March 15, 1611.

LETTER LIX.

THIS is the ſecond Letter I write to you by the way of *Turin*: by the other I gave you an Account of the Receipt of all yours before; the laſt whereof bore Date the 15th of *February*.

I own the Receipt of yours of the firſt Inſtant, whereby I ſee the neceſſity that *France* has of making ſome good Proviſion againſt the Jeſuits;

and there is no Queſtion but the Intereſts of one and t'other are incompatible. I am verily of the Mind that the Reformed Churches will lay it to Heart, and they will provide ſome Remedy againſt it; otherwiſe I foreſee a Civil War amongſt you.

Together with my laſt to you, you will receive the Decree of *Spain* againſt the 11*th* Tome of *Baronius*; which although it prohibites no more than that Part of it, which concerns the Monarchy of *Sicily*, yet it appears to me to be a Cenſure of all the Annals, and of the Author himſelf too, who has therein Epithets beſtowed upon him, that touch the Conſcience and Fidelity of the Writer.

The Buſineſs that you remind me of, towards Monſieur *Caſaubon*, will be to good Effect; and I ſhall take Care to get it thorowly done by Sir *Henry Wotton*, who was Ambaſſador here. I believe the great Preparations which are making for the Defence of *Geneva*, will confound all Deſigns againſt it, if at leaſt there were any ſo intended; for as for my part, I rather think that they ſhould have been upon *Breſcia*. This you may be ſure of, that the Duke of *Savoy* is troubleſome, and will do ſome conſiderable Miſchief, either to *France*, or *Spain*, or *Italy*, or to *his own dear ſelf*.

It was not good Counſel that *Bullion* gave him, to ſend his Son into *Spain*; and I doubt *France* will always make theſe Miſtakes. We have nothing of News in *Italy*, but that in *Spain* they have taken away thirteen thouſand Ducats of Revenue from the Conſtable, which he had in the Kingdom of *Naples*: and there is a Report that there

there is Means uſed for working him out of the Conſtableſhip too, which brings him in eleven thouſand; which is a thing that is to be thought of, and conſidered well; becauſe the Spaniards uſe rather to be prodigal in giving, than inclin'd to the contrary. But theſe things are of no great Moment, ſince every Body knows that that King will have *Italy* quiet by all Means in the World.

All Mens Eyes are upon the Affairs of *Germany*, which are of ſo great Moment and Conſequence, that greater there cannot be.

I am aſtoniſh'd at this above all, that the Jeſuits, as every Body knows, having been the Authors and Inſtigators of all the Miſchief that has happened, do yet keep themſelves clear of it, and are ſafe, there being no Proteſtants to blow up the Coals, and make the Fire burn more.

But thus it pleaſes God to blind the World, that it may not ſee even in the Light of the Sun. *Richeome*'s Apology is too big a Book to come by the Poſt. I would not have you be at that Trouble, becauſe I will ſee to get it to *Frankfort*, from whence it may come hither with other Books from the *Mart*.

I have ſeen the Archdeacon of *Roan*'s Apology for the Jeſuits; 'tis a cunning thing: but for all that there is a World of things to be ſaid againſt it. If the *Sorbon* ſhould publiſh that Decree which they made the Firſt of *February*, I ſhould take it for a Favour, to have a Copy of it; but if they do not publiſh it, I ſhould not much regard it. There is one thing that I can't underſtand, I pray reſolve me of it at your leiſure: The King of *France* is now in the tenth Year of his Age, when, to my thinking, a Perſon hath Under-

Underſtanding enough, and may ſay, *I will:* and yet I do not hear that he is ſo much as mentioned in any thing, as if he were ſtill in his Swadling-Clouts. I could wiſh that you might have the Office of going to the General Aſſembly; and then I ſhould hope for ſome Good of it, as I pray God there may be; whom I beſeech alſo to grant you all true Happineſs. So I, and Signor *Molino*, and Father *Fulgentio*, do kiſs your Hand.

Venice, March 29, 1611.

LETTER LX.

OUT of a Deſire of the Continuance of our Correſpondence by Letters, which we cannot keep on without a Cypher, nor that thorowly, unleſs the Cypher be eaſy; I have therefore often tried to inlarge that which we have had with each other hitherto; but I have met with inſuperable Difficulties in it, as I have had a Mind to have it ſerve your Language and ours: and therefore I have at laſt pitch'd upon this preſent one, which I now ſend you, which has no need of any great Attention to any thing, nor Search for Characters, either in writing it, or underſtanding it; but the only copying of it will be enough. In the writing we go by Arabick Numbers; and it is copied out by Roman Numbers ———. By the preſent Courier I have received Yours of the 29*th* of *March:* To which I ſhall ſay, firſt, that that of Monſieur *Aſſelineau* ——— and of that of the ſecond of *Februa-*

ry;

77; and another by Signor *Barbarigo* of the 15*th*, both in one Day. As I believe that you underſtand by my ſlowneſs in having an Anſwer, you will not wonder at it; for 'tis two and forty days before I can have an Anſwer from *Paris* to *Venice*; and by the diſtance of *Paris* from where you are, is near two Months.

I take that Controverſy about the Doctrine which is bandied in *France* about the King's Life, to be a thing that ſome Good may come of; becauſe it will teach you to diſtinguiſh Good Doctrine from Bad; and will put the Princes there upon ſerious Thoughts, ſeeing how idely they diſcourſe about *their* very *Skins*. And certain it is, that this makes it neceſſary that ſome great Conſequence or other enſue upon it, either for the Reformation, or the univerſal Deformation of the World.

I am ſtill to learn alſo, whether *Madamoiſelle de Comans*, was made a Priſoner upon ſome Accuſation ſhe intended to make: or, whether being in Priſon for ſomething elſe, ſhe undertook to impeach ſome Body to gain her Pardon: You will do me a Pleaſure to ſatisfy me in this Curioſity.

I have done your Errand to Signor *Molino*, who returns you a thouſand Salutations, and deſires a Place ſtill in your Memory and Favour, and wiſhes for an Opportunity of ſerving you.

It is very ſure, that you would have been hugely in love with Signor *Barbarigo*: But I muſt ſay further, that in ſpeaking of him, I was not able to tell you every *thing* that he *is*; for he has all the good Qualities of an *Italian*, without

out any mixture of the bad Ones. Let me beg of you, that if any thing comes out by the Author of *Anti-Coton*, you would, as ſpeedily as you can, ſend a Copy of it to my Lord *Barbarigo* for me.

There is ſomething here upon the Anvil, that is working out againſt the Jeſuits; and 'tis a thing of no ſmall Conſequence: God aſſiſt them in their good Intentions. To ſay to you ſomething again of the Duke of *Savoy*'s Deſigns; we neither know what they will come to, nor what they are at this time. He has not above 7000 Men in Arms: there are few for *Geneva*, and fewer for *Bern*. What he would be at, I do not know whether he knows himſelf.

In continuance of what the Copy of the Cypher contains, (not to fetch it over again) the Vice-Roy hath declared openly in Council, that if the Jeſuits ſerve him ſuch anotheir Trick, he will ſerve them as the *Venetians* have ſerv'd them: At which their General is greatly troubled, and has written the Vice-Roy a very ſubmiſſive Letter.

The Court of *Rome* was terribly vex'd, when the Edict againſt *Baronius* (which I ſent you a Copy of) was publiſhed in *Sicily*. But now they fret like mad, at the publication of it in *Naples* a few Days ſince. They look for it alſo to be publiſhed at *Milan*: but that will not ſo much nettle them, becauſe they foreſee it [as a thing of courſe].

The Father-Jeſuits at *Rome* have had a Play, or Spiritual Comedy, acted in their *Caſa Profeſſa*, [or part of their College where they read their Lectures] concerning the Converſion of

Japan.

Japan. In the firſt Scene of which there appear'd a Jeſuit making a Sermon to the Pit about this Subject: That God, being upon the Work of renewing the World, has in this Age raiſed up their Society, which his Divine Majeſty hath been ſo gracious to, that no humane Power has been able to oppoſe it; and ſuch other Jimcracks. Which they brought in a *Japoneſe* to reply to, who ſaid, That they did not believe that God ſent them thither, but that ſome Enemy of Mankind wafted them over into their County, and there they make it their Buſineſs to ſet People together by the Ears, and to ſpy out the Nakedneſs of their Country; and divers ſuch other Conceits. And ſo the Play went on, with divers other remarkable Paſſages ſpoken by the Actors, all againſt them. And I can't imagine how this came into their Heads, unleſs it be to tell the World to their Teeth, that they know what Folks talk and think of them; and that they value no Man a Farthing for it.

At the writing hereof, the Father was taken with a great Fit of an Ague, and ſo was forced to give off. So I kiſs your Hands.

Venice, April 26, 1611.

LETTER LXI.

THis Letter that I am now writing, is to be in anſwer to that of yours of the 13*th* of *April*, which I have received by the ordinary way from Signor *Barbarigo*. I heard, ſome time ſince, and was very ſorry for, the fall of Mon-

ſieur

ſieur *Caſtrine*; concerning whoſe Journey into theſe Parts I knew nothing: But it may be true, upon ſome Deſign he may have of getting ſomething of a Brother of his that is at *Ferrara:* Which if it ſhould really be ſo, would trouble me; becauſe I am ſure he will obtain nothing of him, becauſe he is a meer Slave to the Jeſuits. I would not have him, by any means, think of going thither, looking upon it as a dangerous thing for him to be ſeen thereabouts. I will not fail to adviſe him of it by Letter, whereever I can light upon him with ſuch a Meſſage; as that is a Place fitter to trip up a Man's Heels that ſtands, than to help him up that is fallen down.

Monſieur *Aſſelineau* hath deliver'd me a Copy in writing, of the *Sorbon Cenſure*; wherein I diſcover ſome *weakneſs* of theirs; but yet this beginning of Controverſy, when 'tis a little more heated, may put ſome Life into weak Spirits.

I have heard of the Reaſon that puts a *ſtop* to the *Reply* of the Author of *Anti-Coton* to thoſe that have pretended to *anſwer* that Book: 'Tis very much wiſhed for here, and it will be very welcome at any time. As to that Perſon, that you write of, that was preferr'd in *Spain:* for what concerns the Fact, I can tell you, that in the Year 1588, there was ſent for to *Rome* a certain *Friar* called *Gomeranda Jacobin*, for this reaſon, that he moved the Controverſy in *Spain:* And there they firſt thought of chaſtiſing him; but upon better Advice, they thought to get him to hold his Tongue, by the Bribery of Rewards and Honours; and ſo he was made Maſter of the Apoſtolical Palace.

At

At that time the Father had intimate Converſation with him, being at *Rome* at the ſame time with him. He was a Man of good Learning that way, but a great ſtickler for the Pope otherwiſe.

As to Matter of Doctrine, it will be needful to ſettle this Point with, what there is eſſential to a regular Order, according to the Faith of the Church of *Rome*; and then to ſhew, that the Jeſuits go point-blank againſt it.

This is a Point that no Body will be able to manage well, but one that is very well vers'd in School-Divinity: But any one that is ſo furniſhed, and will apply himſelf roundly to it, and has that Bull of *Gregory* the Thirteenth, *Anno* 1584. 8 *Kal. Jun.* will put a Bar in their way that they will not eaſily get over. This is a thing, I think, that would not do here in *Italy*, becauſe 'tis directly oppoſite to the Council at *Trent*, and to the Pope himſelf; but the *Sorbon* might do ſome good upon it. And herein a Man would not be to look upon the Truth as it is in it ſelf; but upon what is believed by one that ſtickles for the Pope; which doth not look for any Phyſick that is of it ſelf Solutive, but what may make that Body looſe which we would have cured.

From the King of *Spain*'s Edict againſt *Baronius*'s Monarchy of *Sicily*, there are other ſorts of Concluſions to be drawn than what appears at the firſt ſight: for he having written that Particular with ſo much partiality, cannot but have written the reſt with raſhneſs: and though it ſeems to be no more than the damning of fifty Leaves; yet it is a Cenſure of the whole Work

of

of twelve Tomes together, and of that Perſon that wrote them, and his Manners too.

The Reaſon of deferring the Edict till ſix Years after his Book came out, was, in my Opinion, becauſe the French King was living: the *Spaniards* having no mind to give the Pope occaſion of having recourſe to that King; as now it is plain, that if he had any Friend to recur to, he would throw himſelf upon him at any Occaſion for Help: and the King has no pretence of ſtirring for any thing of Religion. I am aſſured, by many good Relations, that the *Spaniards* are watching carefully to bring about that *Roman* Project, of becoming Monarchs of the whole World, under pretence of Religion, and they are waiting at every Turn to make it good.

I thank you for ſending that Copy to Monſieur *L'Eſchaſſier*, whom I eſteem according to the merit of his Worth: I have had from him many a good Thing; and there is not any Perſon with whom I would more willingly correſpond, than with him and Monſieur *Gillot:* And I am ſorry for Signor *Foſcarini*'s going away, becauſe it deprives me of an Intercourſe with thoſe two Gentlemen.

I have endeavoured much to make it up by ſome other way of ſending, becauſe I hardly know what to do without it; but I cannot hit upon any as yet. Let me therefore deſire you, that, if you have any occaſion to write to any honeſt Body in thoſe Parts, [where they are], you would pleaſe to get my humble Service preſented to them.

And now to *Baronius* again. The Court of *Rome* hath complained of the Edict into *Spain*, and

and has received a grave and harſh Anſwer. They are buzzing their Pates about it ſtill in the Congregation of the Inquiſition: but I believe it will be a hard Matter to find what they would fain have.

I am certainly of the mind, that *France* will ſtand in need of the Government of *Sully*, who will better be known in his abſence, than he was when he was near them. I thank you for your Advice in this Particular; I like it well. I am as good as ſure, that no Harm will come to *Geneva*.

But whether the Duke of *Savoy* be *wiſe* or *otherwiſe*, truly I cannot tell you; there are ſome ſigns of both. I conclude, that Wiſdom and Folly are *tack'd together by the Tails*; and that there is no getting to the *extream of one*, without *running full butt upon t'other*. But poſſibly God has a Hand in all this, who will both do Good, and ſhew the difficulty of doing it by humane Means. But you ſcare me to tell me, that *Eſperſon* is wheeling about to the *Proteſtant* Side: I tell you, Sir, 'tis a mighty thing to believe it.

I hear, but am greatly troubled at the *going off* of the *firſt Preſident di Harlay*; which I will not ſay to be ſo great a thing as the *King's Death* was; but in my Opinion, amongſt all the Misfortunes that have happened, next to *that*, *this* is the greateſt.

I cannot look for any Good from *Verdun*, as having been the *Pope's* Favourite, and the *Jeſuits* true and truſty Trojan: and they are People that know what they do, and are not ignorant of the cloſeſt part of Men. I can warrant this to you for a Certainty, that to a Perſon that

was bemoaning the Stirs and Confusions of *Germany*, his Answer was, with Joy into the Bargain, that things there would end well; and that for certain the War would be in *France*.

I cannot say whether there was any further Discourse in particular about it, because the Person with whom the Pope had that Discourse, wrote only this and no more.

I believe, that if you enquire, you will find it true, that the *Nuncio* has offer'd the *Queen* the *Pope*'s Assistance, and that of *Spain*, if she will make War with the *Hugonots*. No Body knows what's become of the *French-man* that was taken in *Rome* in *Jesuits* Habit, after he was once clapt up in Prison. I am much troubled at the Retiring of Monsieur *Thuanus*; and from thence I foresee that great Evil will befal the *Flock* which will be without a *Shepherd*.

It might be, that those *Memoirs* that you speak to me of, for the way of *England*, might be intrusted with *Thuanus*: But I promise nothing, for fear I am deceived as I have been; but if they are in that Place, they shall get *over-Sea* too if it please God.

I should be heartily glad to see some Good come of the *Assembly* of the *Reformed Churches* there; and so I end. But let me tell you first (though I have been too tedious already) about the *Cypher* that I sent you by my former Letter; and if there should be any *special Word*, which might give a *hint* of the Business we talk of, that may be put into this present *Cypher*: As for Instance; when the mention of the *Pope*, or the *Jesuits*, or *Villeroy*, or any *such*, should be in danger to discover any thing: And if the *Name*

should

should not be in the Cypher, and there might be danger of discovering the Matter, by expressing it plainly, you may put it into a new Character — — —

I return you a thousand Salutations in Father *Fulgentio*'s and Signor *Molino*'s Name; who desire nothing so much as to be able to serve you; and I more, with a great deal of Love and Affection. Here again I conclude, humbly kissing your Hand.

Venice, May 1st, 1611.

LETTER LXII.

THE way that our Letters go at present, will give us frequenter Opportunities of sending to each other.

This Day I have received Yours of the 27th of *April*, by a Dispatch Extraordinary: and I answer it on the same, upon some hopes that this may get to you by some Express also.

'Tis plain by divers Occurrences, that the *Spaniards* resolve to preserve their Temporal Jurisdiction better than they have done in Times past; which if they do continue and hold on, I believe there is some Divine Hand in it, to put an End to Abuses. I much wonder at what happen'd to the Ambassador of *Savoy* in *England*; but either he or his Master must needs have been the Cause of it.

I perceive that you are still in fear of a War against *Geneva* or *Bern*; which I have no fear of

at all; and I am ſure that the Army of *Savoy* will come to nothing at laſt.

The Decree of the *Sorbon* came ſafely to the Father, with Letters by the Poſt: Concerning which I can make no other Judgment but what you do, that that College has ſhewn their Weakneſs; and they had better have preſerved their Reputation by not meddling [ſo lamely] in it.

I have ſeen the Book written by the *great Dutcheſs Dowager* of *Tuſcany*'s Confeſſor, which is an Anſwer to the King of *England*'s Apology; 'tis in Latin, and printed at *Friburg* of *Briſgow*.

'Tis a paltry thing, and ſhews that the Author is a dull Fellow: and I believe it doth not deſerve to be anſwer'd, but ſcorn'd as a Piece of Impertinence.

I do not look upon it as ſo ill a thing, that theſe Flatterers do ſo highly preach up the Pope's Temporal Authority, becauſe that is one way of getting what *Monkies* do, when they love to *clamber* too high.

The Affairs of *Germany* are very great and very unuſual; but becauſe they fall out ſo eaſily, there is no wondring at them. It is written to me from thoſe Parts, that the Proteſtant Princes are treating of an Underſtanding between themſelves in *Germany*, with a purpoſe of throwing off all Correſpondence Abroad that is of another Religion; which is pernicious Counſel, becauſe others will come in againſt them beſides the *Spaniards*.

The Council of *Spain* has baniſhed the Dean of *Saragoſſa*, and confiſcated his Goods, for having

having declared an Interdict amongſt them; and they have ſeized upon 40000 Ducats of the Chamber of *Rome*, which were remitted into *Spain* to bear the Charges that ſhould accrue upon this Occaſion. Theſe things do vex the very Heart-ſtrings of thoſe at *Rome*, who are conſulting about them every Day, but cannot tell how to help them. They have made earneſt Application to the *French* Ambaſſador for an univerſal Revocation of the Arreſt againſt *Bellarmine*; and he has anſwered them Negatively, telling them the Parliament is the Foundation of the Kingdom.

I hope this Prince will quickly have a Quarrel with *Rome*, and that it will hold a good while. 'Tis no more than neceſſary, to fear the Congregation of the Jeſuits; they are a Kennel of Foxes, and no Body ſhall know what they do. Signor *Molino* is ſorry that he cannot ſerve you as he wiſhes to do, becauſe he has an extraordinary Love and Reſpect for you: And I am ſorry that I am ſo uſeleſs a Servant to you, and that whatever pains I take to get an Occaſion of ſhewing you ſome Token of my Affection and Service, (that little that I am able) I cannot light upon any; which really would make me bluſh, if I were not ſure that you accept the Will for the Deed.

I could not ſet Eye upon Monſieur *Aſſelineau* to day to give him his Letter, but he ſhall have it before Night. So I and Signor *Molino*, and Father *Fulgentio*, do humbly kiſs your Hand.

Venice, May 14, 1611.

LETTER LXIII.

I Do make ſo ſmall Account of Occurrences here, that I always think I do but trouble a Friend, to ſend him any Advice about them. And this is the Reaſon, that I ſet my ſelf to Writing with ſo much Difficulty, unleſs where ſome foregoing Letter gives me Occaſion and Matter.

This was the true Reaſon that I forbore writing to you by that Diſpatch which brought me nothing from you: I cannot but ask your Pardon for it, as I do for every Action of mine that comes ſhort of ſatisfying and entertaining you.

I have received Yours of the 10th of *May*, which puts me between Hope and Fear, concerning the Affairs of that Kingdom; for which I am not afraid of any great Miſchief from the Pope, becauſe he is none of the cunningeſt; nor much from the King of *Spain*, he being, it may be, more a *Minor* than your King is: but I dread that vaſt Heap of Miſchief that is plotting by the unconceivable Malice of the Jeſuits. No doubt but they do many of their Projects at the Suggeſtion of thoſe two: but the worſt and the wickedeſt of them all are hatch'd by themſelves only.

I am ſuſpicious of them not only about you, but *Venice* alſo; foreſeeing that if they can't find Work elſewhere, to be ſure they will tack about, and trim their Sails for this Coaſt; and then I do not doubt but they will come by the worſt.

By

By this Courier is come News, that a Gentleman hath declared himſelf of the Religion [of the Reformed Churches], and has taken Poſſeſſion of a City [in your Parts;] which is a conſiderable thing, and ſeems every way to be a Beginning of great Conſequence: but I hope there will be ſuch Care taken in the Aſſembly as will prevent all Inconveniences.

I have oftentimes aſſured you, that the Arms of *Savoy* would come to nothing but the Deſolation of that Country; and now we ſee it come to paſs. That which would make a Man of *Thought* and *Speculation* wonder, is this, that the Spaniards have taken away that Gariſon which was in the Dutchy of *Savoy*, much againſt the Duke's liking; and yet in reaſon one would think that the Duke ſhould have inſiſted upon removing it, and the Spaniards have been againſt it. Really it is a great thing, that in every State the Preachers ſpeak againſt the preſent Government. I wrote to you about that of *Naples* before: We had a troubleſome Buſineſs fell out here laſt Lent. There alſo the Jeſuits do not ſpare to ſpeak ſeditiouſly.

I make Account the Abuſe is not to be taken away, by taking away *Sermon and all*; but the way to remedy it, muſt be by looking to the *Sermon it ſelf*. I wrote you word, that I had ſeen that Book of ——— and did not value it any thing; not becauſe the Concluſions are not very pernicious, but becauſe they are handled in ſuch a manner as would make any Man of Brains conclude directly contrary to them: but that Book is not to be ſold here; I believe they know that *ſuch Stuff* is not to get in amongſt Venetians. But

to what a fine Pitch of Ignorance is *Florence* come, that they can ſwallow ſuch Doctrines? which that Prince ought to be more afraid of than any of his Neighbours, conſidering the Date of that Principality, and how lately it was a Republick.

Certainly God doth blind theſe wiſe Men. As touching what you ask one ſo earneſtly about; it is very true, that not only the Cardinals, but the whole Court have been highly offended, that Cardinal *Doria*'s Name was put to the Edict againſt *Baronius*, for its Publication in *Sicily*: but conſidering this in the Congregation [of the Inquiſition] what Proviſion was to be made againſt it, there was no other Courſe taken but Patience. The Affairs of *Prague*, and I will ſay of all *Germany* too, are Riddles to me; they change their Countenances every Week.

In this thing only I hold with you, that let them fall out how they will, they will give but little Content to *Rome*. *Matthias* is crowned, but he can't tell yet whether he is to govern, or the Emperor; or whether neither of them ſhall govern: and the Spaniards will be otherwiſe imployed; and it may be at laſt do no Body a Kindneſs.

The News of a great Quantity of Arms that was found in the Jeſuits College of *Prague*, came hither alſo; and I was a little inquiſitive about the truth of it, and wrote to the Ambaſſador of the Republick concerning it, who wrote me word, it was not true. So ſometimes Report deceives us.

But this was true, that the Jeſuits were ſaved by the chiefeſt Proteſtants, who took more Pains than all the reſt in the Defence of the

the City; which is a thing I ſtrangely wonder at.

I have read that Tract which you ſent me, from End to End, and I cannot but commend the Doctrine intirely, being Point by Point juſt like that which we maintain in our Writings. Signor *Molino*, and Father *Fulgentio*, ſend you infinite Salutations, and I kiſs your Hand.

The Pope pretends, that a City of this State called *Ceneda*, is his: and becauſe the Republick hath been always in Poſſeſſion of it, they are reſolved to keep it ſtill.

The Pope ſays this is a Novelty, and that they muſt ſhew *their Right* to it: and though he has uſed us courteouſly, yet we *cannot bear with that Ear:* and indeed, what is a Man's own, ought never to be diſputed whether it be ſo or no.

I know not whether this may breed a Rupture or no. I deſire to know whether the Poſſeſſion taken of that City by that lately-converted Gentleman, be in Favour of the Party, or ſome ſly Trick of the Adverſaries, to bring him and them into Trouble, as I have great Reaſon to fear it is.

Venice, June 7, 1611.

LETTER LXIV.

I Have never omitted writing to you, ſince I received your Command that I ſhould do it by every Courier; and this Day Fortnight I wrote to you, though the Diſpatch brought me nothing

nothing from you. By this I have your moſt welcome one of the 20*th* of May, with thoſe incloſed to that Engliſh Gentleman, which I delivered.

We do all wonder greatly what it is that keeps us ſo long from *Anti-Coton*'s t'other Book. I aſcribe it to the Author's Prudence, who would fain ſee the Iſſue of the Aſſembly, before he comes out again.

The Report that is ſpread abroad, that the *Hugenots* killed the King, comes from thoſe, without doubt, that would have a War for Religion; and I am in great Fear, that it will be paſt the Skill of wiſe Men to prevent ſome Sedition upon the Account of thoſe Inferences, which may make it a general Complaint. But God's Providente is above all the Deſigns of Men. The Duke of *Savoy* has disbanded his Souldiers; and there is nothing now talk'd of at *Turin*, but upon the Tumult that aroſe upon the falſe News that the Duke was ſlain, of which no Body can tell the Author, nor the Occaſion, nor the manner how it came to be ſpread; this being alſo added, that the ſame hurly-burly was raiſed in other Parts of *Piedmont*; and all of them againſt the French. This is a thing that makes the ſearching, prying, Fortune-telling ſort of Men, that love to dive over Head and Ears in Politicks and Predictions, to ſtand in a *Quondary*, whether there may not be ſomething ſignificant in it.

The News of *Germany* are ſo full of Confuſion, that 'tis not poſſible to make any Judgment of the Iſſue of them, but this general one, That the Emperor will have no Reputation left him,

nor

nor his Succeſſor neither, let him be who he will; and the Kingdoms of *Hungary* and *Bohemia* loſing the Emperor, will never come to his Brother, but in mere Name and Title; and they, inſtead of their Liberty, will fall into ſuch a Confuſion as may at laſt prove their Ruine, and the Advantage of the Turks, who, if they conclude a Peace with *Perſia*, as they are very near doing, will turn their Arms upon *Hungary*, where the Seeds of Diſcord are already ſhooting up, upon the Account of *Tranſilvania*.

Rome is not diſpleaſed at the Confuſions of *Germany*, as a Man would think they ſhould be; becauſe they think there, that this ſecures them, that there ſhall be no longer any Emperor to look at the Affairs of *Italy*, which makes that Court afraid, becauſe no Body pretends to the Roman State but he.

Nor are the Jeſuits diſpleaſed at them, becauſe they in times of Confuſion manage all things, and increaſe their Power: and this is clear by the Effects, in theſe Tumults; for they have erected a moſt noble College in *Bamberg*, and much augmented that of theirs in *Prague*.

Here in *Italy* we are gotten into ſo hurtful a State of Idleneſs and want of Buſineſs, (how univerſally ſoever it is hugg'd and deſir'd) that I pray God grant that the Security we promiſe our ſelves, do not tumble us into ſome ſudden Miſchief. We don't only think our ſelves ſafe, as we are grown ſo ſtupidly fond of Eaſe; but we believe our Condition unannoyable, and that no Body can ever diſturb our Peace.

As

As to the Difference that we have with the Pope, which I gave you ſome Account of in my laſt, I cannot yet foreſee what it will come to: I only ſay, that he has ſaid he is contented with any thing, provided we are not wanting in ſhewing him Reſpect; which is an Argument of great Weakneſs and Fear. Some Days ſince Cardinal *Cajetano* was in this City; and he ſufficiently ſhewed, what a rare Perſon he was at Gaming and Whoring. Nothing does more Prejudice to the Service of God, than believing ſo eaſily thoſe of *Rome* [to be nothing but Saints]. This it is that lays Politicians aſleep, which are the greateſt Party: it gives Courage to Popelings, and takes it from honeſt Men.

God help us! I believe my Letter may by this time be tedious to you; not for the Length, but Drineſs of it, which truly ariſes both from the want of Matter, in this idle time of ours, and from my natural Barrenneſs, which I muſt intreat you to excuſe, and to believe certainly, that the Deſire I have of talking thus with you, makes me ſtill loth to conclude my Letter. Signor *Molino*, and Father *Fulgentio*, do return you their moſt humble Service; and I kiſs your Hand, beſeeching God to bleſs you always in what you do.

Venice, June 22, 1611.

LETTER

LETTER LXV.

MY laſt was written on the 22*th* of *June*, which I believe will come ſlowly to you, being to ſtop at ſeveral Stages by the way. By this Courier I have received a double Favour from you, by thoſe two Letters which he brings me at once: One whereof bears Date the 26*th* of *May*, and t'other the 3*d* of *June*; which have filled my Mind with Joy and Gladneſs, upon the hopes that the Aſſembly will have good Succeſs, as I pray God Almighty it may have; being fully perſwaded, that this does as much concern Religion in *Italy*, as it can in *France*.

There's News here, that the *firſt Preſident* hath ſent away Father *Gentier*; which I ſhould think is a good Beginning and Foundation of great Hopes. The whole weight of the Popiſh Deſign does at laſt lie upon the Jeſuits. *Leopold*'s Confeſſor is coming to *Rome* to try all he can about the Affairs of *Germany*. From thence we have continual News of Confuſion; but ſuch as uſes to be amongſt private Perſons, and not amongſt Princes; all by thoſe middle Counſels which ſerve to diſtract Tidings the more.

There is not any of thoſe things, that ſeems to me conſiderable, but the Reſolution of thoſe Prelats, of contributing yearly five hundred Florins towards the making of a Fund. They invite alſo the Pope thereto apart; but he has no mind to ingage in any thing but in making Peace.

The

The Cities have great reaſon to be diſſatisfied with the Princes that are in League with them, ſeeing there is no talk about *Donawert*, which was the occaſion of the League; and if they find no Incitation from their Enemies to make them Reunite, that League will do but little. There is nothing to be expected from *Germany* at preſent, but the falling off of the Pope's Party from him.

As for *Savoy*, 'tis certain that he will do all he can to be Troubleſome; yet for all that, 'tis every Bodies Opinion that he will be able to do nothing, unleſs, it may be, ſome ſly and unexpected Buſineſs; and it concerns them to look well to him, who know what he has done formerly.

I am forced, againſt my will, to write ſhort Letters to you for want of Matter; *Italy* being in ſo profound a State of Eaſe, that it not only affords us no News, but keeps us from Deſigns and Occaſions of thinking; inſomuch that the very *Gazets* are fain to be fill'd up with Stories of Banquets and fine Treats. The Republick keeps the old Road in the Buſineſs of *Ceneda*.

The Pope has been very angry about it: We do not ſee yet what Courſe he will take in it: but there is no doubt, but he will mind it. Some of our Body do blame what has been done in it; and ſay, that if *Spain* ſhould come in to the Pope's Aſſiſtance, there is no Body to ſtand our Friend. I am ſure that that Reaſon troubles the Pope himſelf, who ſees that he is not able to maintain himſelf, unleſs by ſubmitting to *Spain*; and that's a thing that he abhors.

I am afraid we ſhall bring our ſelves into Danger before we are aware. The Diſputes at *Paris* are not pleaſing to the Pope; they blame the Nuncio for it. If that Controverſy ſhould get to a Head, I am afraid it would make a Sedition amongſt the Papiſts themſelves.

Upon the Diviſion that is between the Jeſuits and other Papiſts, for the Liberties of the Gallican Church; if the Reformed Churches would but enter in, and help on to aſſert that Liberty, (which though it be not perfect, yet is leſs hurtful [than that which would overthrow it] to them) it may be the Jeſuits would be weaken'd, who are the greateſt Enemies to the true Religion; and a way might then be open'd of agreeing with the Gallican Clergy.

There is not a greater Work can be undertaken, than to bring the Jeſuits into diſcredit. Conquer but them, and *Rome* is gone; and when *Rome* is gone, Religion will reform of it ſelf. This I tell you, upon the knowledg of that extraordinary Anger ſhewn at *Rome*, about the Diſpute of the *Jacobites*; and the Admonition given to the Nuncio to look well to ſuch things.

To take any Counſel, 'tis ſufficient to know that the Adverſary avoids it: without which S. *Paul* has ſhewn an Inſtance———————
If you are ſtill at the ſame Place, I deſire you to preſent my moſt humble Service to my Lord *Mornay*. So concluding, I and my two Friends humbly kiſs your Hands.

I ſhould have divers things to tell you, but I dare not commit them to Paper, till I know you have the *Cypher* I ſent you, and then you and I

may talk our Minds a little more freely together. So, God keep you.

Venice, July 5, 1611.

LETTER LXVI.

THis Courier hath brought me nothing from you this bout; which I tell you only for Advice-ſake. And I my ſelf have little to write, things here in *Italy* being ſo very quiet, that no Man would wiſh or deſire to have them quieter: God grant it be laſting, provided it be to his Glory, and our Good. Only Peoples Eyes are upon the Duke of *Savoy*, as if he were in the midſt of Enemies. He has put 900 *Savoyards* into *Piedmont*, and poſted 1500 *Swiſſers*. Things will hardly be quiet in *Savoy*, either becauſe he has reaſon to ſuſpect, or pretends to have ſome.

But the Affairs of *Germany* have abundance of Changes and Alterations: And though there ſeem to be an Agreement making between the Brothers of *Auſtria*, yet it will be to the diminution of both of them.

The Duke of *Saxony*'s Death looks as if it had ſome Conſequences of common Good to attend it; yet the Event of things is ſo uncertain, eſpecially in that Country, which is not yet cured of its old lazy Diſeaſe; that 'tis ill foretelling what they may come to.

There is News now come in hither, that the Aſſembly with you hath had a peaceable *breaking up*, to every Bodies Content: Which is a clear

Sign, that God looks down with an Eye of Pity upon that Kingdom: But of this I expect to be further inform'd by you. But it gives me some trouble, that Signor *Barbarigo* is to leave you speedily; which puts me upon the Thoughts how to hold on our Correspondence; which I would not for a great deal have interrupted.

At *Rome* Cardinal *Joyeuse* hath been sick of a *Diarrhea*, and a *Fever*, which made them think he would die; but he is now picking up his Crumbs again.

The Pope deals with the Republick so dexterously, about that which I wrote to you before, that 'tis impossible he should do it more; and that which the Father disliked, goes on further; and there are Persons here so simple, as to think he has altered his Mind and Will; and few understand the Matter, as it really is, a meer complying with Necessity, and keeping an ill Intention towards us; nay, rather a purpose of owing us greater Revenge when time shall serve. I am troubled that by these sorts of Accidents, that little Religion there is, decays and dwindles away.

In short, we see by Experience, that God doth not give a Blessing to his Service, begun upon meer humane Designs, by an occasion of Vanity.

By the way of *Soria*, I hear of great things done by the Jesuits in the *Indies*, where they have gotten a great deal of Command and Power; which shews plainly what they intend to do in *Europe*, if possibly they can. But I will

be no further tedious to you at this time. So I conclude, and kiſs your Hand.

Venice, July 23, 1611.

LETTER LXVII.

MY laſt Letter to you, was in Anſwer to that of Yours of the 28*th* of *June*: this preſent one acknowledges the receipt of your laſt of the 11*th* of *July*; which brings me good News, that you are on the mending hand; and puts me in expectation to hear by the next, that you are perfectly recovered; and I pray God you may enjoy your Health long and happily. This Courier hath brought us very good News from *Paris*; which, putting every thing together, gives us hopes of the laſting Peace of *France*, and every Body's Satisfaction. I am ſorry that *Anti-Coton* doth not go on with his Work, becauſe the way he uſes, is a very good Method of letting the World know what theſe People, that call themſelves *Jeſuits*, are. If it be Fear that holds him back, he may, it may be, in time get Courage; and a good Work will never come out too late.

But God grant he may not be got over to t'other Party, as theſe great Maſters [of Tricks] know that Trade very well. I have done your Meſſage to Monſieur *Aſſelineau*, who tells me, he has ſtill written to you, as I believe he has; but his way of ſending muſt needs be very ſlow.

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If the Affairs of *Germany* did not afford us Matter of Diſcourſe, we ſhould hardly tell what to ſay to each other; and the Diſcourſes which People have of them, are pleaſant enough, becauſe there is no ſuch thing in them as ſhedding of Blood, and killing Men by whole-ſale: but they furniſh us with talk of *Diets* and *Agreements*, and breaking of them as faſt as they are made.

Yet for all that, things go on but very heavily; and 'twill be a wonder if they end well at laſt. Let me intreat you to get the Incloſed delivered.

The King of *Spain* has made his third Son a Prieſt, and beſtowed an Abby on him. *Brevet* ſays, that if they make *him* a Cardinal, then *France* will be even with them, and ſtrike in for a Cap for his moſt Chriſtian Majeſty's Brother.

This would be brave, to have three Popes all of a row; and 'tis a thing to be encouraged.

In *Spain* they have ſent the *Nuncio*'s Auditor packing; ſaying, that he was one of his Eminence's Evil Counſellors. Then they commanded the *Nuncio* to take off the Interdict of *Saragoza*; and he obey'd them. Theſe are great Points.

The Governour of *Milan* hath given notice to *Geneva*, to take heed of the Duke of *Savoy*; he cannot ſtand ſtill, but is always buſtling to and again, and ruins his State: he will never be quiet, till he is in War with ſome Body or other. He is afraid of *Spain*, and for that Reaſon he dares not venture.

'Tis very certain that *Matthias* doth not diſſemble againſt the Emperor; yet *Rome*, and

Spain, and *He*, know each others Minds. He will never keep his Word with the Proteſtants, any further than he is forced to it; and that with a ſecret Interpretation, *If he can*. He is altogether governed by the Biſhop of *Vienna*'s Advice, and never looks to be Emperor, but by the Help of *Rome*.

We are not to think that *Leopold* is any Favourite of theirs, who are ſuch good Maſters and Teachers, and knew how to deal with both of them. *Spain* is about ſending his ſecond Son to be educated in *Germany*, that he may be able to do ſomething when he comes to be of Age.

The Pope lets every thing go as it will. I pray, Sir, let my Lord *Aſhley* know this: At *Rome*, the Cardinal *Joyeuſe* being out of Town, a poor Man that was purſued by two Serjeants, only for Debt, took ſhelter in his Houſe; and was protected by ſome of the Cardinal's Servants: and this making a Noiſe, many French Gentlemen went to the Cardinal's Palace to ſee what was the Matter. In the mean time the Pope gave order to the Governour [of *Rome*] to ſeize upon every Soul of them that were there; and he went in Perſon, with a World of Catchpools at his Breech; and making them beat down a Gate that was at the back-ſide of the Cardinal's Houſe; *in* they all *run*, and cried out roaringly, *Viva Spagna*, *Let Spain live*; I know not upon what mad Occaſion. There they laid Hands upon many Gentlemen, who were within, and particularly upon Cardinal *Peron*'s Nephew. That Night they were fain to ſleep in a ſtone Doublet, after they had been examined; and the next Morning they were let

out

out again, all, except those who occasioned the *Rabbath*.

The Cardinal himself hearing of what had been done at his House, went to *Rome* next Morning; and putting up his things, went out of Town immediately again, without speaking either with the Pope or *Borghese*. There is now a talk of making the Cardinal some Satisfaction, and the *Spanish* Ambassadour presses it the most eagerly of any of them all.

In the mean time those poor Gentlemen, besides the Disgrace and Trouble of being put in Prison all Night, had many a knock on their Pates into the bargain, by the But-ends of their Muskets. Having no News of any moment, I was willing to let you know this silly Passage. So I rest, and kiss your Hands.

Venice, August 16, 1611.

LETTER LXVIII.

BY this Courier I receive Yours of the 28th of *June*; which brings me the troublesome News of your Gout. I think it comes too often upon you; and though it be a cleansing you of ill Humours, and consequently leaves the other Parts the sounder, yet let me entreat you to give it the fewest Occasions you can of returning upon you.

I believe you commit no other Disorders, but by Studying too much; which I would wish you to abate. I have heard how your Assembly has ended, not only by your Letters, but others

from *Paris*; and the Queen's remitting of things to the Council, ſeems to be a very dangerous Matter. God grant that all may end to his Glory, but I have a great Fear upon me about it; yet I remember what the wiſe Man ſaid, *In medius adverſa, in deterius optata feruntur.*

The Spaniſh Deſigns do every Day appear to be other than thoſe they had in *Philip* the Second's time. I have ſeen an Explication given in to the King, by the Kingdom of *Arragon*, about the Interdict of *Sarragoza*, and 'tis penn'd with Liberty enough; and ſhews that they are going the way to get ſuch Liberties in *Spain*, as the Gallican Liberties are in *France*. But 'tis a more important Matter that the King has made his third Son an Abbot, and beſtowed upon him an Abby in *Portugal*, which brings him in above a hundred thouſand Ducats.

He, in time, will not only ſeize upon a great part of the Church-Revenues, but alſo its Power: and when that once comes into the Royal Family, there will be but little Dependance upon *Rome*; and I look upon this Change as a Matter of great Conſequence. I ſhould think you have heard of the Expulſion of the Jeſuits out of *Aix la Chapel*, which might be a Pattern to other Imperial Cities to do the ſame; but I eſteem the way of doing it above all.

'Tis believed here for certain, that the Emperor and his Brother will agree together; but it will be to both their Diſadvantages. Here in *Italy*, the Duke of *Parma* hath impriſoned many of the beſt of his Subjects, without doubt, for ſome Treachery; ſome ſay it is for Intelligence with *Spain* againſt *Turin*. *Mantua* and *Modena* are

are to have a Meeting; and the Duke of *Savoy* has Thoughts of coming hither; but he is ſuch a whimſical Prince, that he is good for nothing, eſpecially here.

I long to ſee the next Courier, to know how you do; I hope you are got up again; and I wiſh you your Health a long time together; for I do not like theſe frequent Relapſes.

The Buſineſs of *Ceneda* between the State and the Pope goes pretty well, but ſlowly on; and, as I believe, ——————— before: it will be neceſſary for them to grow hot again; or, it may be, that they will be ſtifled. But unleſs God doth grant that things go well, we muſt not expect that humane Indeavours will produce a happy Concluſion of them, eſpecially ſeeing they are managed with the leaſt Aim at God's Glory of any.

There is no more to be done, but ſowing the Seed, and waiting God's time till it grow up. I beſeech his Divine Majeſty to bleſs you with perfect Health, and vouchſafe you his Protection, and grant you all preſent and future Happineſs. So I conclude, and kiſs your Hand.

Venice, Auguſt 2, 1611.

LETTER LXIX.

AS I have given you an Account of my former Letters to you; ſo, to tell you what I have had alſo from you. I received in time thoſe of the 28*th* of *June*, and the 15*th* of *July*, which I can preciſely ſay, becauſe I remember the Date

of them perfectly well. I cannot ſo exactly inform you of my own, becauſe I keep no particular Account of them.

This I am ſure of, that for ſome time there has gone no Courier from hence, but what has had along with him ſome Letter from me to you. I return you hearty Thanks for the Advice you ſend me of the hopeful Courſe of things with you, which I ſpeed, as well as I can, with my Prayers to God for them.

And though thoſe Matters are otherwiſe repreſented here, yet I believe that they are, as you write me word. We have an Ambaſſador at *Paris* that makes it his Buſineſs to leſſen, all he can, and to put an ill Face on the Affairs of the Reformed Churches; and this he does to keep honeſt Men here from taking Courage; and he ſtrangely magnifies the Affairs of Papiſts: this is a ſcurvy thing, and doth ill Service; but 'tis not to be help'd. You muſt underſtand that there have been eleven Cardinals lately made; at which the Court obſerves, that though ſometimes it has been known that a Pope hath created a Cardinal or two, out of the times of *Faſting*; yet intire Promotions have ſtill been made in thoſe times, according to the Cuſtom of Antiquity, excepting by this preſent Pope, who has (in his time) made three ſeveral Promotions, and every one of them ſtill out of thoſe times; from which the Couriers of *Rome*, that have nothing elſe to do, do draw divers Predictions and Prognoſtications.

The making of the *Nuncio* of *Spain* a Cardinal, and leaving out the *Nuncio* of *France*, that has labour'd like a Horſe, is a thing which I cannot

to tell

tell whether it may make him leſs diligent in the Pope's Buſineſs, or more, to be fitter for a Cap hereafter. But the Number of Cardinals is ſo great, that there is no other Promotion to be look'd for theſe three Years at leaſt. The Perſons promoted will be all (except that *Florentine* who was made at the Queen of *France*'s Inſtance) for the Spaniſh Faction. For the Place of Auditor of the Chamber, and that of Treaſurer of the Pope's Houſhold, there will be gotten 150000 Crowns. The Venetian Prelates make a ſhift to hold up their Heads by good Preſents and Gifts; and though they are entertained well, and look'd kindly upon, yet they have got nothing yet for Reward of their Labours, but dull windy Hopes. The Court of *Rome* is extream mad at the Reſolution taken in *Spain*, that no Penſions laid upon Eccleſiaſtical Benefices upon the Heads of Spaniards, be paid to any Italians; and the Pope has complained of it to the Spaniſh Ambaſſador. But the Spaniards [like the *Medes* and *Perſians*] never undo what they have done. This will mightily leſſen the Court of *Rome*, and make the Burden unſupportable to the Italians, who muſt make up amongſt themſelves what is taken from them elſewhere. And becauſe this is a thing that you, it may be, are not ſo well acquainted with, I ſhall ſhew it you. There is a Law in *Spain*, that none can have Benefices or Penſions there but natural Spaniards.

The Pope was wont to lay a Penſion upon the Benefices of *Spain*, which was applied to ſome Spaniard-Reſident in the Court, with an Obligation upon him to be anſwerable for ſo much Money to ſome Italian. This kind of Trick the

Spa-

Spaniards have now prohibited. About the Matter of the Interdict of *Sarragoza*, the King's Counſel, after many Debates, hath reſolved, that the Spoils [or Eſtate] of the deceaſed Archbiſhop ſhall be adminiſtred by the Secular Magiſtrate, who is to pay Debts out of them, and diſtribute what remains according to the Laws of *Aragon*; and that the Interdict ſhall be taken off. The *Nuncio*'s Auditor has oppoſed the Execution hereof, and for that Reaſon is ſent packing out of *Spain*. The *Nuncio* holds his Tongue, and thinks it his beſt way to meddle no further in it, ſince there is no other Remedy for it.

News is come this Day of a certain Place being taken by the Duke of *Savoy*, which belongs to the *Genoeſe*; this makes ſome ſtir, and the Governour of *Milan* hath gotten ſome Men together again, which he had disbanded before. I don't well know what the Matter is, nor any more of it than I now write: but this I know, that 'tis a very conſiderable thing. God grant that every thing be for his Glory! I communicated to Monſieur *Aſſelineau* what you wrote me in your laſt, of the 25*th* of *July*; and I did what you bid me to Signor *Molino*, who does hugely long for an Opportunity of ſerving you in ſomething that might be acceptable to you. As to the Cypher, I don't think there can be any thing to make it difficult for Uſe, except in the parting of Words which are joined by an Apoſtrophe, which I always put for one. In the Buſineſs of *Ceneda* the Pope deludes the Republick with the greateſt Art imaginable: there is no fore-ſeeing yet whether this will make a Rupture. The Republick has baniſh'd the Biſhop of

Padua's

Padua's Vicar, becauſe he kept ſome *Nuns* excommunicated, that had a Benefice taken from them by the Pope, and made their Application about it to the *Doge*.

Some Monks of *Padua* having many Lordſhips in their Poſſeſſion, had erected a Juriſdiction over the Country-folks, which has been taken from them, to the Pope's great Diſlike. *Rome* bears every thing, but at laſt there muſt be a Breach, or elſe every thing muſt be given up. The Pope thought to do us a Diskindneſs, by not making any Venetian a Cardinal; but honeſt Men look upon this as a Piece of Publick Service.

I greatly long to ſee the Lord *Mornay*'s Works, particularly his Letters to the King. We have ſuch ſcurvy News of the Affairs of *Germany*, that every Body grows out of Hopes of ſeeing any thing there but Confuſion; which, yet, God forbid, that it ever ſhould be in that noble and generous Country. But every Body muſt ſubmit to God's Will, which often produces a good End even out of the wicked Deſigns of Men. I beſeech the Divine Majeſty to bleſs you with all Proſperity. So I kiſs your Hand.

Venice, Auguſt 30, 1611.

LETTER

LETTER LXX.

I Have ſeen Yours to Monſieur *Aſſeineau*, and there was no need of any Apology for not writing to me by this laſt Diſpatch: for as I always do receive your Letters with great Joy; ſo I deſire you may never incommode your ſelf by writing to me, eſpecially ſince I know that you would never omit ſending to me, unleſs upon ſome very good reaſon: but I ſhould be very well contented if you ſhould never do it, but when it conſiſts with your own Convenience. But let's lay aſide Ceremonies and Compliments, which are ſilly and impertinent things, where there is ſuch a real Friendſhip as is between you and me.

For ſome Days together, till now, we have had conſiderable News in *Italy*. The Spaniards are gotten into a Place of the Genoheſes, called *Saſſello*, which is upon the Borders of *Montferrat* and *Piedmont*; ſo that no Succour can come between. The Spaniards having gotten the Marquiſate of *Final*, which is upon the River of *Genoa*, yet found it impoſſible to paſs from the State of *Milan* thither, without making a Paſſage through the *Genoeſe* Country. Now by the means of *Saſſello* they go from the State of *Milan* into *Final*, and conſequently to the Sea-ſide all along upon their own Country; which is a thing of great Moment, becauſe they will have no further need of the *Genoeſes* leave to bring their Souldiers out of *Spain* and *Naples* into the Dutchy of *Milan*.

All

All the Italian Princes grumble at this; but the Dukes of *Savoy* and *Mantua* are very jealous upon it. Yet for all this, making my Judgment of it, I believe the Spaniards will not keep the Place; and ſo every Body at laſt will be quiet. In *Sicily* there is this has happened, That the Vice-Roy reſolving to puniſh a Prieſt for I know not what Crime, he took Sanctuary in the Church and the Archbiſhop defended him, both as he was a Prieſt, and as his Place of Refuge was in the Church: but the Vice-Roy, for all this, made him be taken out of the Church, and hang'd up immediately. The Archbiſhop hereupon declared the Vice-Roy excommunicated, and the Vice-Roy cauſed a *pair of Gallows* to be erected before the Archbiſhop's Palace-door, with an Edict, threatning the Halter to any that ſhould go in or come out of it. There was a Courier ſent Expreſs to *Rome* about this Matter, where they don't much care to hear of ſuch things as theſe are; conſidering that about theſe Bickerings concerning *Juriſdiction Eccleſiaſtical*, there are bred Quarrels every where; and that they go down the Wind, and come but blewly off, whenever they ariſe. If the News be come to you that the *Sicilians* have granted *Letters of Reprizal* againſt the Merchants of *Venice*, upon the Account of an old Debt owing them; never look upon it as a thing of any great Conſequence, becauſe it will never get beyond the Bounds of Buſineſs. I hear, there has been ſome Diſguſt in *France* between the Parliament and the Nuncio: I ſhould be glad to know what's the Matter with them.

I am alſo told, that there are divers Books there out againſt *Bellarmine*. I ſhould be glad to know a little the Contents of them, and if they are worth buying, to have them. We have ſeen divers Pieces of the Engliſh Writers upon thoſe Points, that are very good ones; but yet I don't think the Romans will meddle with anſwering them, but leave that part of the Work to the Jeſuits that are on t'other ſide the Mountains.

The Pope has deſired the Favour of the State to have the Vicar of *Padua* reſtored; but his Requeſt was to no Purpoſe. This Day ſeven-night *Caſtelvetro* was clap'd up into the Inquiſition: the Ambaſſador of *England* ask'd the Favour to get him releaſed: the Republick granted his Requeſt, having taken him out of Priſon, without ſaying any thing of it to the Inquiſition, the *Nuncio*, or any other Churchman whatſoever: which is a greater thing than ever was done before; becauſe till now that Office did depend upon *Rome*, though the Republick has had the Aſſiſtance of it, and ſo qualified the Tyranny of that Court.

To command their Priſon open, without their leave, is a very great Matter; but he that did it, never troubled his Head about Conſequences. If the Pope holds his Tongue at this, he is a loſt Man: if he opens his Mouth at it, he will either loſe as much more, or make a Rupture. This is a greater Buſineſs than *Ceneda*; becauſe herein the Pope gets by induring and gaining time. I have had a very proper Occaſion of ſpeaking with Signor *Barbarigo*'s Succeſſor, who is a Perſon of great Underſtanding, and hath

deſired

deſired to have a Correſpondence with ſome in *France*, through my Intereſt, when he is at *Turin*: and I have mentioned Monſieur *del Iſle* to him in ſuch a manner, that he has deſired me moſt importunately to pray him to accept him for a Friend, and commence an Intercourſe with him when he gets thither, ſhewing me what a Deſire he has of the Acquaintance of ſome diſcreet and wiſe Perſon that knows how to judg of things.

But then, after this, he would think himſelf very happy, to have ſome body to adviſe him from *Paris* of Occurrences there, that he might have things freſh and in due time. And I have been thinking, that by the ſame Monſieur *del Iſle*'s means, he might have one there who ſends his Letters, or any thing elſe——— becauſe upon very good reaſon, having an Ambaſſador in *France* that is a Zealot for the Pope, 'tis convenient to make uſe of him at *Turin*, to do ſome Good for Religion. And I pray, Sir, let me know your Mind about this Matter; and whatever your Anſwer is, I aſſure you it ſhall be very welcome.

And next I muſt tell you of my own Intereſt, that I am at a very great Loſs, by miſſing Monſieur *L'Eſchaſſier*'s Correſpondence, whom I have a great Eſteem for: and I ſpeak it freely and ingenuouſly to you, that I have been greatly profited by his Letters. I would fain have that Correſpondence ſettled again, by your Intereſt: but it would be a tedious thing, if my Letters were firſt to be brought thither. If that Gentleman that takes Care of the Letters between you and Signor *Barbarigo*, could alſo get mine handſomly conveyed to Monſieur *L'Eſchaſſier*,

and

and his to me, I ſhould take it as a great Favour and Benefit: And I expect your Anſwer to this Propoſal, as well as the foregoing one, at your leiſure; which concludes my Letter. So I kiſs your Hand, and ſo doth Signor *Molino*, ſo does Father *Fulgenzio*.

Venice, Sept. 13, 1611.

LETTER LXXI.

I Will begin my Anſwer to Yours of the 25*th* of *Auguſt*, from the laſt Clauſe of it, concerning the Continuance of our Correſpondence; by telling you, that there is nothing that I wiſh for more, than that I have thought very much of it; and I have had the Occaſion punctually repreſented to me, about which I wrote you word by the Courier this day Fortnight.

I ſhall attend your Anſwer; and if you ſhall therein approve of my Deſign, we ſhall get that Point ſettled for a matter of a Year together, unleſs God ſhould afford us a better Opportunity of ſending to each other; which I think we may have by Signor *Barbarigo*'s going Ambaſſador thither: which not only for the above-ſaid Reaſon, but many other greater Ones, would be moſt highly to my Joy and Satisfaction. However I will not, for the Hopes of a greater Good, leave a certain One, though it be a leſs One.

Your [Author of] *Anti-Coton* is much deſired here. Every Body expects his Vindication to be an excellent Piece, from the Satisfaction

that

that his first Book hath given Monsieur *Servin*'s Book must needs be a very useful one, by the Particulars of it which you write to Monsieur *Asselineau*.

Concerning the *Anti-Jesuit* we have had no News yet of it: I think there was such a Book printed in *Germany* some time ago; but it was a very ordinary one.

In short, 'tis time to leave off Words, and come to Deeds; and yet I do not see any Opportunity for it: and Words are no more (as you say very wisely) than ill Language at the hatching of Cockatrice Eggs; but he that can do no more, is to be excused. *The King of England is not to be excused, for making use only of his Pen, when he has it in his Power to make use of other Weapons, though he had no mind to make them cut.* One thing there is that gives me encouragement; which is, that God will have his own Time to produce some good End.

In the Business of *Canea*, there was a very notable Act done by the possession of it; and it was thought the Pope would go about to counterpoise that by another, or else come to a down-right Quarrel about it. But he did neither one nor t'other; he hath only debated the Reasons of the Title to it: But we have *the eleven Points of the Law* on our Side.

If he is resolved to bear every thing, then there can be no Contention. He makes no words about the Prison of the Inquisition. There is now lately a *Theatine* Friar clapp'd up, upon the account of Confession; and he bears this too. He minds nothing indeed but to get Money for his Family. So many honest and

good Men; ſeeing his meanneſs of Spirit, ſay, that it is not good to bring him down ſo low; and they do not do what they would do, if they thought he would make Reſiſtance.

But even his Sloth is advantagious to him. *Spain* doth every day do ſomething to him——— that at laſt they melt by the great Flame. I am afraid that the————in *Rome*, and that their Patience will put a ſtop to them all. So finely do they rock the World aſleep. I underſtand there is a cloſe Treaty on foot about a Marriage between the Prince of *Wales* and the *Infanta* of *Spain*. The *Jeſuits* have had mighty doings of Joy for the Affairs of *France*. The *Spaniards* have ſeized upon another Place of the *Genoeſes*. I can never think that any Good will come of *Italy*, if it does not firſt begin in *Germany*.

Things which are paſt, have rather made a Diſſoluteneſs than a Reformation. So 'tis time now to finiſh my Letter; and I kiſs your Hand.

Father Maſter *Fulgentio* hath a very great mind to ſee the Book called *The Anti-Jeſuit*, that was ſpoke of before. For my own part, I am always of that mind, that if it be not a curious thing, I don't care for ſeeing any, having Books enow in *Venice* to ſtudy upon, without ſending abroad for them: Yet I ſtill depend upon your Advice and Counſel; informing you withal, that one Copy of a Book ſerves us all together. And here again I kiſs your Hand.

Venice, Sept. 27, 1611.

LETTER

LETTER LXXII.

BY the Courier that went this day Fortnight I wrote to you, ſending the Letters as I uſed to do. I had none from you by this laſt that came from *France*: Which I only acquaint you with for Advice ſake, not intending that you ſhould give your ſelf any trouble about writing, when you cannot well do it.

That which paſſes here in *Italy*, of any great Moment, is the Buſineſs of *Saſſello*: which notwithſtanding, I ſhould be apt to ſay, will breed no Novelty here; but that having ſeen great Beginnings come to nothing, I do imagine 'tis poſſible for a ſmall and inconſiderable Cauſe to produce ſome great Effect: And as a thing that is likely to come to paſs, may never do ſo; ſo a thing that is not likely to come to paſs, may nevertheleſs be effected. The *Genoeſes* ſent to complain of it to the Conſtable [of *Caſtile*], Governour of *Milan*; and he made them but a ſowre Anſwer. The News whereof being got to *Genoa*, there was a very great Uproar amongſt the People about it; which much indanger'd the Houſe of the Spaniſh Ambaſſador *Vives*; and ſome great Miſchief would have inſued, if the Seigniory had not ſent a Guard to protect him. And even ſome of thoſe who are intereſted with *Spain*, ſpoke their Minds freely, that they would prefer the Liberty [of their Country] before their own private Intereſts. That State has given order for raiſing 3000

Swiſſers, and 3000 *Corſes*, [or Men of *Corſica*]: Some ſay it is for their Defence againſt Foreigners; others, to prevent Inteſtine Diviſions. This laſt Reaſon is the moſt likely; becauſe if they bring in *Swiſſers* who are not Proteſtants, they will have ſo many *Spaniards* of them. I cannot tell whether the Marriage of *Savoy* meets with a Rub, or no. A Secretary of Ambaſſador *Neves* is gone to *Turin* to diſſwade it: for the effecting of which, he has let fall ſuch words, as the Duke of *Nemurs* takes to be diſhonourable to himſelf: Whereupon a French-man, his Lieutenant, went arm'd and well-attended into the Secrecary's Houſe, and gave him the Lie, and threatned to kill him if he did not eat up his Words.

The Secretary at this, complain'd to the Duke of the Violating the *Laws of Nations*; and has required a *Declaration* of the Safety of his Perſon. The Duke has offer'd him, that Satisfaction ſhall be made him: but they cannot agree about it; one of them inſiſting upon a great deal, and the other reſolving to give but little. Some Body believes, and upon very good Reaſons of Likelihood, that the Affront was promoted by *Savoy* himſelf.

I have no Account yet of the Affairs of the Aſſembly, though there are abundance of things talk'd about it here, but all in favour of the Papiſts. The Buſineſs with the Pope is put up. About that Buſineſs of the Inquiſitor, which I wrote you before, he has ſaid nothing. The Nuncio has lately required to torture the Abbot, that you wot of when you were here, and who was given to the King, and ſo to the Pope; for

for the Judgment of that Matter is not done yet; and he has been denied his Requeſt. The News we have out of *Germany* are very conſiderable; and if it ſhould happen that the Emperor parts with *Bohemia*, and takes thoſe into his Service whom he propoſes to have, he muſt needs be *leſs than his Word*. I ſee things herein very confuſed; and I look upon it in a manner impoſſible to mend them, conſidering the turbulent Brain of the Duke of *Savoy*, who hath many Turnings and Windings to get out of his Propoſals; beſides, that his Word is Arbitrary, and not much to be built upon; though he is withal a great Catholick, and a good Chriſtian as much as needs be.

I muſt here break off for want of Matter; but I muſt ſtill deſire the ſame place in your good Favour. And ſo I kiſs your Hand.

Venice, Octob. 11, 1611.

LETTER LXXIII.

BY this Courier I have received two of Yours together; one of the 7*th* and 11*th* of *September*, t'other of the 20*th* of the ſame Month; for which I return you many Thanks. As for the Advice you ſend me of the State of Affairs, which though I could have wiſhed that they might have been better; yet ſince it has pleaſed God ſo to diſpoſe of them, I am willing to believe they will better go on to the Service and Glory of his Divine Majeſty, than if they had gone according to our Deſires. The Report

that is gotten amongſt ye, concerning thoſe things at *Bologna*, is all falſe; nor did any thing happen there that could give occaſion to ſuch a Rumour. Things were never quieter than they are now.

The Pope is reſolved to know nothing of what paſſes: He lets the Republick do what they liſt; inſomuch that our Politicians forbear doing any thing out of Modeſty: but 'tis with this Certainty, that they could do ſomewhat if they had a mind to't. For two Years we have had at *Rome* an Ambaſſador, that was extream fit for that Place: and he being at laſt called Home, there was another ſent thither that was worſe than he.

He is now dead; and *good Fortune*, or, to ſpeak properly, the *Will of God* hath directed us to the choice of a uſeful Man in his room: Which is an Argument that the Divine Majeſty is willing to do us Good, becauſe a better Man could not be ſent. I writ my Lord *Mornay* ſomething of Moment, and therefore I deſire the Letter to him may be ſafely ſent him; and for fear of the worſt, leſt ſome-body ſhould get the handling of your Letters before they come to your Eye, I had no mind to ſuperſcribe it, any more than what is ſufficient to you to know which is which. So I muſt entreat you to give that Letter a new Cover, and to tell him that it is for him.

Signor *Barbarigo* will ſtay at *Turin* till about *Eaſter*-time. What we may do about our Correſpondence, I wrote you word of about five Weeks ago, and I expect your Anſwer thereto. I cannot tell what the great Embroils in *Germany* will

will come to, ſomething or nothing.

He that would think of Things paſt, and the great Love we have for Eaſe and Idleneſs, would imagine they would come to nothing; but Things go ſo far on, that they forebode a Change. The *Genoeſes* ſent an Ambaſſador into *Spain* about the Buſineſs of *Saſſello*. I believe he will be ſo treated by the *Spaniards*, that he had as good have ſtaid at Home, and that *Saſſello* will be where it is.

At this time the *Spaniards* are fortifying a Place upon the Confines, called by thoſe of *Aſti*, *the Ciſterne*; which is a thing that the Duke of *Savoy* will not be pleaſed at, nor the Pope, becauſe it is a Fee of the Biſhoprick of *Aſti*. There's a great deal of Reaſon for keeping Mens Eyes open, but the Lethargy is too powerful upon them.

'Tis ſaid here, that the Parliament of *Paris*, upon account of the Arreſt——and ſo 'tis ſaid that Monſieur *Servine* has publiſhed ſome Additions of his, and Interpretations of the Arreſt made againſt *Bellarmine*.

Signor *Molino* and Father *Fulgentio* ſend you a world of hearty Reſpects; and I am exceedingly glad, that by the Grace of God you have your Health tolerably well, hoping that you will ſtill be better. I can never ceaſe wondering at *Bellarmin*'s Treaſons: but I muſt ceaſe to give you further trouble at this time. So I kiſs your Hand.

We here ſpeak diverſly concerning the Decree pronounced againſt *Bellarmine*. I ſhould be glad to know the Contents of it, and all the Particularities about it, that I may be able to inform

some Senators, that are my Friends, therein; who can hardly endure to hear his Name mentioned, as being a Person born to damnify the Quiet and Peace of Christendom.

Venice, Octob. 25, 1611.

LETTER LXXIV.

MY last to you was dated *Octob.* 25. and by this Dispatch I have received two from you at once, *viz.* of the 13 and 23d of *October*. Signor *Barbarigo* writes me word, that he has received the *Sorbon Censure* and *Servine's* Book for me; but having a mind to read them himself, he keeps them till next Dispatch; so that I shall go nigh to have them within four days; and I humbly thank you for them, being things I had a great mind to see.

I am sorry for the Difference that happen'd in the *Assembly*; and I am afraid that things will go further, because the Traitors discover'd will never prove good Men; and the Contagion will infect others. There is little hopes to mend them, because 'tis not Health that is Infectious, but only Disease.

Yet this we may believe, that God would never have permitted this Evil, but to order it for Good. *James Badover* is come hither in his way to *Rome*; and I believe that Father *Cotton* and he * are of one Gang: Yet he had need to be wise,

* The Word is, *Assai is Cottonato*.

wiſe, for fear he be ſerved the ſame Sauce that *Rebuf* was.

The Matter of *Saſſello* has been ſuch, that it might have awaken'd even thoſe that be Deaf; but thoſe in a Lethargy are paſt the Noiſe. In ſhort, all hereabouts are of the ſame Mind, to keep up Idleneſs and Eaſe, excepting the Duke of *Savoy*; and I am afraid he does not underſtand it well. The Spaniards don't care for truſting Mens Children againſt their Fathers. He has now ſet a watch upon his eldeſt Son, and this is certain.

Some ſay it is, that he may not get away; others, that he may not turn *Capucine*. The Buſineſs that happen'd at *Palermo*, is tolerated: and that of the Vicar of *Padua* is not talk'd of; but there is means uſed with the Duke of *Modena*, who has not Satisfaction given him.

There is nothing further ſaid about *Caſtelvetro*, but a Reprimand to the Nuncio for not proteſting againſt it. The Pope reſolves to live merrily, and make Peace every where for the preſent. The Duke of *Savoy* has given the *Capucins* to underſtand, that he will have none of their Order in his State, but ſuch as are his natural Subjects. This is a thing that nettles where it concerns; but 'twill be born withal. The Spaniards talk of fortifying *Ciſterna*, a Place bordering upon the Dutchy of *Milan* and *Piedmont*; and that which is moſt material, it is a Fee of the Biſhoprick of *Pavia*; and ſo it will vex both the Duke and the Pope.

The Pope will bear with it, and the other cannot oppoſe it. We have News of the Queen of *Spain's* Death; and that the Duke of *Lerma*

is

is in danger of his Head: who if he ſhould be put to death, it would, without all doubt, make a great Alteration of the preſent State of Things; not to any hazard of War, but of another ſort of Buſineſs. Our Cypher, as it is ſo ſafe and ſecure, that no Body can poſſibly make any thing of it; ſo it has this Defect, that the leaſt Miſtake of him that writes it, renders it unintelligible; and alſo he that uncyphers it, had need be very careful.

As to Signor *Barbarigo*'s Succeſſor, he is not to go to *Turin* till after *Eaſter*; and ſo, till that time, we may think of divers things: and who knows but that Signor *Barbarigo* may be the Man for *France*? There are three [in nomination], whereof he is one; another is a Friend of mine; and the third is one, whom I ſhould be loth to truſt; who are to go to *France*, *Spain*, and *England*.

And it would be hard Luck indeed, if I ſhould not get one Friend of two where I wiſh him; and let the third go to the Place that is fittingeſt for him. But to our Buſineſs hereafter: You will not want any to give you notice of Occurrences, ſo far as is neceſſary, from *Savoy*; but they will not know how to judg of them.

Your deſire would be for a prudent Perſon; that, when there happens any thing worthy of your knowledg, and more than what every Body is to know, can give you ſuch a Judgment of it, which the preſent one is much abler to do than he that is to come. But of this Matter we ſhall have further occaſion to talk in the mean time. I have not ſeen him theſe two days, to give him

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an account of what you write about; but I know it will be welcome to him when he hears it. I believe I ſhall not need to tell you any thing elſe but this, that the Poliſh Gentleman, who was here to ſee me from my Lord *Mornay*, and brought me his Letters, which I anſwer'd by your Packet, told me, that that Lord had ſent me a Book, but he could not tell by which way.

I have no tidings of it yet; but I have ſeen another Copy of it; and I do extreamly like the Art and the Pains of it; which, without all peradventure, will be enlarged either by him or ſome Body elſe; for the matter is ſo copious, that it needs more Room: And from hence I judg ſo, becauſe I find, for my own part, that 'tis neceſſary to be very attentive to the Subject, though I underſtand the Matter well enough, as things in it run over one another; being, as we ſay in *Sailors* Phraſe, *twiſted* together very cloſe, inſo much that Readers of ordinary or ſmall Capacities will hardly be able to peruſe them to advantage and edifying.

I was not over-willing to give you this Judgment of mine about it; for otherwiſe, as to the truth of things, and the Author's Judgment of them in writing and applying them, there is nothing can be done better. And for a Concluſion let me tell you this, Without queſtion *Badover* goes to *Rome* to do ſome Miſchief, upon the Jeſuits Inſtigation. And here, to abuſe your Patience no longer, in reading my Impertinences, I muſt cloſe up all, kiſſing your Hand, and intreating you, if you write to my Lord *Mornay*, to give him my moſt humble Service, telling him,

That

that I ſhall ſay no more to him about that which I wrote to him of, till I hear from him. Signor *Molino* and Father *Fulgentio* do heartily ſalute you.

Venice, Novemb. 8, 1611.

LETTER LXXV.

MY laſt was dated on the 15*th*, after which I have had by this preſent Courier your moſt welcome Letter of the 27*th* of *October*, by which I underſtand very well how Matters go with the Proteſtants in *France*. We ought to put our Truſt in God, who brings Good out of Evil.

I thank you for what you have written to Monſieur *L'Eſchaſſier*, whom I have a great Value and Reverence for. I have been much pleaſed with reading Monſieur *Servine*'s Remonſtrance, which I take to be an excellent thing. He has paſſed a Judgment upon that Book that deſerves his Favour: but the *Sorbon* might have been more modeſt in cenſuring * my Lord *Mornaies*, and might have ſhewn more Judgment than they did. I do not wonder at them for ſaying, that what has been written for the canonizing of Father *Ignatius*, may be well interpreted; for that's the way of all Papiſts, to allow of any Exceſs of Praiſe, in things that are to their liking; and to give

* That Book of his which they cenſured, was his *Myſtery of Iniquity*, which the *Sorbon* condemned in very rude and foul Language, on *Auguſt* 22, 1611. The Decree was publiſhed at *Paris* in 1612. in a little *Collection* of things againſt the Jeſuits, beginning with *Richer*'s Book *DE ECCLESIASTICA ET POLITICA POTESTATE.*

give any ſcurvy Interpretation to thoſe of others.

We find it true by Experience in this Inſtance: If the Pope ſhould but be compared with other Biſhops, it is not to be indured; O 'tis a damned Hereſy! but if he be made equal with God; O then all's well; and it meets with a good Interpretation. The *Sorbon* did uſe to be eſteemed and valued for their Judgments and Determinations; but *ever ſince a certain time till now* they have loſt a great deal of their Reputation.

For Anſwer to your Letter, there is no need of ſaying any thing but about the Cypher——— I come to the News that we have here, which is very conſiderable. Part of the Spaniſh Fleet is come back to *Naples* from the Coaſts of *Africa*, where it was terribly ſhattered, without knowing what is become of the reſt of it; ſo that it has had *ſuch another Victory* as they uſe to get upon that Coaſt.

The Duke of *Savoy* hath had a Conference with *Deſdiguieres* at *Suſa*; and that Prince is continually talking with Commanders and Officers. What Deſigns he may have in his Head, is not yet underſtood here; nor can I think of any he can have, unleſs it be to make *Spain* a little jealous of him. There goes a Speech up and down, that his eldeſt Son has a Mind to be a Capucine Friar: I cannot affirm this for Truth; but ſo much I know for certain, that his Highneſs has commanded the *Capucines* to keep no Friars in the Convents of his Dominions, unleſs they be his own natural Subjects. That Duke has alſo made a Caſtle in the Land of *Verua*, to be demoliſhed, which is a Fee of the Church of *Aſti*: and the

Pope

Pope has not made any such Noise about it, as was thought he would. I think I wrote you Word formerly, that the Spaniards have made four Requests to the Pope: One, that he lay no Pension on the Heads of Spaniards, to be paid to Italians. The second, that Causes even at the second Instance may be tried in *Spain*. The third, that the King have the Nomination of all Bishops in his Dominions of *Italy*. And the fourth, that instead of the Spoils [or Estates of deceased Bishops] in *Spain*, there be an annual ordinary Revenue settled, and no more Spoils be demanded. It was thought that the three first would be hush'd up, but they are debated again, and an expreſs Messenger is expected out of *Spain*, who comes to solicite the Expedition of them: and Father *Alagona*, a Jesuit, was dispatch'd from *Rome* to *Spain*, to show that their Demands are against Conscience. We shall see what all this will come to.

Another Piece of News I have from *Rome*, which being very considerable, I shall copy out from the Letter that brings it me, word for word, and leave you to judg of it. Thus it is.

☞ "T'other Day the Abbot of *Bois*, a French-
" man, of the Order of *Celestines*, was clapp'd
" up in Prison by the Inquisition; by the Queen's
" Order, for being a seditious Person; and one,
" that after the King's Murder, preach'd things
" publickly to the Prejudice of Religion; and
" that which made her resolve so, was, for his
" having spoken stoutly against the Jesuits, and
" vilified them openly. And the Council and
" the Queen having a Mind to send him to Jail,

" thought

" thought fit to forbear ſuch a Reſolution, for " fear of ſome riſing amongſt the People; the " Man having a great Auditory to ſtand by him: " and ſo they contrived to ſend him to *Florence*, to " do a certain Buſineſs there for the Queen, " where they catch'd him finely in a Trap that " was ſet for him; and ſo finely they have got " him in, that he will have a hard time of it, " having nothing to ſupport him, and being " skowl'd at by the French Ambaſſador: and " the Jeſuits will do their Part ſufficiently to " keep him from ever reproaching them again " the longeſt Day he has to live: for amongſt " other things he took great Pains to let the " French in *Paris* underſtand that thoſe Jeſuits " were the Cauſe of the King's Death; which " if thoſe People had been perſwaded of, they " might have made bloody Work with them.

I can read this poor Man's Deſtiny, that he will be ſerved juſt as Friar *Fulgent* the Gordelier was; and ſo God have Mercy on him.

I do not write again thoſe things contained in the Cypher which you could not underſtand, becauſe they are now otherwiſe: but when our Ambaſſador begins to do Buſineſs at *Rome*, you ſhall not want for Intelligence there.

So for this time I ſhall leave off abuſing your Patience, by entertaining you with theſe little Stories; but I ſhall always keep up the Reverence and Love I have for you. Signor *Molino*, Father *Fulgentio*, and I, do kiſs your Hand.

Venice, Novemb. 22. 1611.

LETTER

LETTER LXXVI.

MY last was of the 22*d* of *November*, in Answer to yours of the 17*th* of *October*. By this Courier I have received Yours of the 11*th* of last Month. I gave you before an Account of the catching of the Abbot *de Bois* in *Rome*. I am now to tell you a thing that I did not know then, that the poor Man fearing what befel him, was unwilling to go from *Siena* [in his way from *Florence* to *Rome*], unless he might first have the Pope's Patent of *Safe-Conduct*: and having that, on he went, and thought himself safe and sure; but he was not the first, nor will he be the last that trusts one, that owns himself not obliged to keep his Word and Faith. The Court puts a fine Face upon the trapanning of the Man, by saying, that the Pope's Safe-Conduct signifies nothing to the Inquisition.

He was apprehended on the 10*th*, and hanged up publickly on the 24*th* Day in the *Campo di Fiore*: but betimes in the Morning his Body was taken down from the Gallows and buried: and no Body can tell what is the meaning of this strange sort of Mixture of *Publick* and *Secret*, [hanging of him openly, and then carrying his Body away privily.] 'Tis certain the French Ambassador had a Hand in his Death.

We have no other News in *Italy*, but that *Piedmont* is full of Souldiers: but 'tis certain that this will make no Alteration, and that in the mean time that Country is ruined.

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The Marriage between *Spain* and *France* is look'd upon as concluded: and if the King of *England* reſents this, he may thank himſelf, becauſe he acts more like a Divine than a King. The Cardinal *Joieuſe* hath been in Health, and minds his Pleaſures to ſome Purpoſe.

He has found out a little hilly Place not far from *Veletri*, where the Sea is ſeen; and *Rome* deſigns to build him a fine Palace there to dwell in, which is to be called *Monte-Joioſa*.

I ſhall be glad to hear that the Affairs of the Proteſtants in *France* are redreſſed; for that is all the Good there is in the World. The Marriage of King *Matthias* is by this time conſummated, which has coſt him the Kingſhip of the Romans, becauſe the Spaniards would not have him have any Children, that the next Emperor may have a Son of *Spain* to ſucceed him. They now turn their Favours upon *Albert*, and have gotten the three Electoral Votes, and *Saxony's*.

Yet there will be great Difficulty in it, if the Emperor be againſt it, and the other two; and eſpecially if *France* interpoſes, and makes an Intereſt with *Treves*. I received, as I wrote you word, the Cenſure of the *Sorbon*, upon my Lord *Mornay's Myſtery*; and I wonder what's the Matter that the other about the canonizing of Father *Ignatius*, is not alſo publiſhed and printed, as that is, unleſs it be, that they have a greater Regard for the Honour of their *earthly God*, than they have of the *heavenly one*.

I wonder not that the Spaniſh Ambaſſador has burn'd *Bellarmine's* Book, being very well aſſured, that they will never indure thoſe Eccleſiaſtick Exorbitances in *Spain*.

I have ſeen Monſieur *Caſaubon*'s * Book, which wants nothing as to the Frame of it; but I ſhould have been glad that the Engliſh had afforded him more Matter againſt the Jeſuits.

I am much pleaſed that he has ſo roundly rebuked that Lie, which was given *Anti-Coton* in his Name, which *Anti-Coton* would do well to remember that Buſineſs of the Abbot *de Bois* [in his next Book.] I could wiſh that *Coeffeteau* were not ſo mightily *flung at* as he is; becauſe the Man hath ſome good Propoſitions in him, that do not ſo well pleaſe thoſe at *Rome:* but that rather all would join againſt the common Enemy; and if we could but *get him once down*, particular Controverſies would eaſily be accommodated and agreed.

I have had no News yet of † *Richelieu*'s Apology, nor of *Cujatius*'s Lectures; and I intreat you to take no further Care about them. I am much troubled at *Caſtrine*'s Misfortune; and I wiſh it lay in my Power to do him Service.

I ſee that if the *Sorbon* and the Univerſity have no body elſe to cope with, they will be againſt the Jeſuits; but I am as good as ſure, that they will be good Friends; and the *Sorbon* will always yield to them, and fall upon the *Hugonots:* and 'tis ill truſting to the Contention of two Parties, when they have a Retreat to make them ſhake Hands and be Friends. I have written thus incoherently, becauſe I would anſwer your Letter Step by Step, having little time to ſpare this Day;

* This was his Epiſtle to *Fronto Ducæus*, printed at *London*, *Anno* 1611. in Anſwer to the Jeſuits Apology, printed at *Tournay*.

† It may be that was in the Father's Copy *Richeome*'s.

Day; and being juſt now obliged to ſeal up my Letter. Signor *Molino* and Father *Fulgentio* ſend you a thouſand Services; and I humbly kiſs your Hand.

Venice, Decemb. 6, 1611.

LETTER LXXVII.

THIS preſent Letter, how long ſoever it might be through the abundance of Love which I always have for you, will yet be a ſhort one, through the want of Matter to write of, and the little time I have to write in, having received nothing from you by this laſt Diſpatch.

I thought you might be gone to the Aſſembly, as you intimated to me by your laſt, which I deſire may be to God's Glory, and to your Content. There is no great Store of News to be told you about the Affairs of this Country, becauſe things are juſt as they were, unleſs it be, that there is ſomewhat of Alteration in *Rome*, where two Miniſters govern'd the Pope and all that belong'd to him.

Theſe were the Cardinal of *Nazareth* and Cardinal *Lanfranc*, both of them advanced from a mean Condition to that Height: *Lanfranc* was Secretary, and *Nazareth* was Datary. The former of theſe is now dead; and ſome think it was not for any want of, but too much of Italian Phyſick. poison

But *Nazareth* being out of Favour, and gone from Court, *Borgheſe* is made the Pope's Secretary. 'Tis an unuſual thing, this, and a Proof

that a Man can hardly truſt any Body. The Spaniards purſue their Propoſals in Matters relating to Benefices; but what the Iſſue of it will be, God knows. You will hear either of the voluntary departing, or the Expulſion of both the Ambaſſadors of *Savoy*, Ordinary and Extraordinary, from the Court of *Spain*, by the King's Command. The *Politicons* here don't know what to make of it, whether it be in jeſt or earneſt.

Laſt Week my Lord of *Leon*, Ambaſſador for that King, preſented himſelf to our Prince, and diſcourſed very handſomly. I, who am perfectly ignorant of this Perſonage, expect ſome Information of him from you, of whom I alſo beg a Line or two in Relation to Signor *Gaſſoni*, who will be going for *Turin* about the Beginning of *Lent*, that ſo we may put things in Order for the Maintenance of our further Correſpondence: and becauſe this Letter is but a ſhort one, I try to lengthen it with the incloſed printed Paper, which I believe will give you ſome little Entertainment. So concluding here, I kiſs your Hand. I expect the Particulars of the Expulſion of the Duke of *Savoy*'s Ambaſſadors; and when I have them, you ſhall know them; and if I can, I will ſend you an intire Copy of them; for without doubt there will be curious Reaſons there [that will be worth knowing.] That Duke doth ſtill, time after time, receive ſome jerk; and though he be a little Man in the Body, yet he has a Heart big enough to take all with a World of Courage; but I am afraid he will break at laſt, which makes one that is concern'd, conſider.

Vienna, Decemb. 20, 1611.

LETTER LXXVIII.

I Did imagine, juſt ſo as you write me word by Yours of the *7th* of *December*, that you might be from home at the time of laſt Diſpatch: I wrote to you nevertheleſs, and I believe you may by this time have my Letter.

Having no News for you at preſent, my Letter ſhall only attend Yours ſtep by ſtep, which brings me great Comfort, by telling me of the Union of the [Reformed] Churches; and much more, when you tell me, that the Marriage of *Spain* can never be, without breaking with the Proteſtant Churches.

I am ſtill ſomewhat troubled for the Ambaſſador that goes to *Holland*: but God will diſpoſe every thing to his own Glory, and to what is beſt for us, though we cannot ſee it ſo clearly by reaſon of our Incapacity. The Duke of *Orleans*'s Death will, without doubt, prove ſome Nouriſhment of the Hopes of ſome reſtleſs Perſon: but after all, if it pleaſe God that the King gets out of his Minority, every other Miſchief will be remediable. The Prince of *Conde* muſt needs receive Repulſes; his State making it an impoſſible thing for him to be without ſome Deſigns or other: and if he ſhould have his Demand gratified, he would ſtill demand more: and it is Prudence, ſince there is no contenting of him, to reſt and ſit down in the firſt Reſolution, rather than the ſecond. I ſhall have, within theſe four Days, the Sermons concerning the Canonization

of Father *Ignatius*, which Signor *Barbarigo* keeps by him to read.

I remember I have the Story of what paſſed at *Sivil* to the ſame purpoſe: I have a Copy of it printed in that City; and I have got it copied out, believing it may be of ſome uſe to you, and ſome other Friend thereabouts. I have a very great value for the Print of it, becauſe if ſuch a thing had not been ſo publickly told me, I could never have believ'd it.

But now, as to matter of Saints, we have lately had a new one in theſe Countries, *Charles Borromeo*, [Arch-Biſhop of *Milan*]; of whom they ſay, that *he* is *the Saint* that does *all* Miracles now-a-days; ſo that *all the old Saints may e'en go whiſtle*, for any Good *they* can do. As to that Perſon of *Lucca*, I have queſtioned whether the Report be ſo as you write, or no: but the thing was not done to pleaſe the Pope, but the *Politicians* were *the Men* that occaſion'd *his* Death. The poor Man went thither through Imprudence, and not to preach the Goſpel: but it would be a tedious thing to tell you the whole Matter.

As to things here, the Pope will by no means hear of any Quarrel; and there is no queſtion but the Republick could give him his Belly-full of them; but they (as things paſs) the more they ſee him apt to bear with them, the more need there is, they ſay, of giving him no occaſion; inſomuch that both Good and Bad muſt at laſt conclude ill.

The Father is grown very jealous upon the coming of *Badover* hither; but he will take heed of himſelf, and Time will diſcover [what that Fellow's

Fellow's Buſineſs is here.] The Spaniards, no doubt, will do what they pleaſe in *Italy*, by fetching ſuch *ſlow* and *ſhort* Paces; which if they would but move a little *nimbler*, or make a little *longer*, they would do our Buſineſs, and not their own; [but their *Way* is like their *Gate*.]

There is no need of troubling any Body's Head about the Affairs of *Savoy*, becauſe they are all *Chimera's* and *Whimſeys:* and though they have turned away their Ambaſſadors in *Spain*, for the Affront done at *Turin* by a Lieutenant of *Nemours*, to the Spaniſh Secretary; yet nothing will come of it; and who knows but that all theſe things may be done by common Agreement?

I have ſeen Monſieur *Caſaubon*'s curious Piece, but I wiſh there were more of the Subject in it. I have nothing elſe to trouble you further with; and if I had, I am afraid I ſhould ſcarce have diſcretion enough to know where I ought to end. Signor *Molino*, Father *Fulgentio*, and I, do kiſs your Hand.

Venice, Januar. 3, 1612.

LETTER LXXIX.

MY laſt was of the 3*d* Inſtant; and I have no Letters this Courier from you; the reaſon I believe is, the badneſs of the Times.

I could not forbear writing to you, though I am hardly put to it for Time, to ſhew my Reſpects to you; and to tell you particularly, that

there is Proviſion making for a Congregation of the Jeſuits in *Rome* againſt the Spring.

Aſtrologers do always prognoſticate Evil from the Congregation of ill and malevolent Stars. God Almighty, who is above Stars, and the Heavens too, turn it all to good.

I believe their Buſineſs at *Rome* will partly be againſt the Republick of *Lucca*; becauſe a certain Widow-Lady of that City dying, and leaving out her next Relations, made them her Heirs of a vaſt Eſtate left behind her; and thoſe Magiſtrates have declared the Will void and inofficious: Whereupon the Fathers have been fain to let go the Fiſh. 'Tis thought here, that their Suit with the Univerſity of *Paris* has been handled and determined, according as was expected, in favour of the Univerſity. I am apt to think, that the Orations and Pleadings in the Cauſe will be printed: wherein I underſtand that Monſieur *Servine*, and the Advocate of the Univerſity, have deliver'd themſelves learnedly and wiſely. I long to ſee their Things, believing they will be of admirable Uſe to us here. I have ſeen the Cenſure of the *Sorbon* upon the three Speeches, which I cannot but commend.

Would to God that all the Doctrine of the *Sorbon* were no worſe. I have alſo ſeen an Apology that Father *Solier* makes againſt that Cenſure: 'tis a very ſawcy one, and done Jeſuit-like.

It may be ſome Good will come of theſe Contentions; and the *Sorbon*, leaving this new Doctrine of theirs, will hit upon ſome good Principles. The Spaniſh Pretenſions at *Rome* continue

nue ſtill: I don't know whether any Good may be look'd for from thence.

I am mightily afraid that *theſe good Fathers* will hang down their Heads in *France* one time or other, becauſe they venture too boldly againſt the Liberty of the *Gallican* Church; which is a Point that the French do not rightly underſtand: and indeed I do not know how they have been able to indure ſo many Injuries all this while: But if they once give their Minds to know what that is, I am ſure they will do their Buſineſs to purpoſe. Time will ripen all Things.

There is no other News, but the continuance of my old Devotion to you. So I and your Friends kiſs your Hands.

Venice, Januar. 18, 1612.

LETTER LXXX.

BY Letters written by a common Friend to Monſieur *Aſſelineau*, I hear, to my great grief, that you have had another Fit of the *Colick*: and I ſhould be greatlier troubled ſtill, if, upon the conſideration of your Diſtempers becoming habitual, I ſhould not have ſome hopes that you will be able to bear and conquer it with eaſe; as I pray our good God that you may. I will by no means deſire you to write to me in the Condition you are in, but to be contented to let Monſieur *Aſſelineau* know how you do; and with the hopes of a ſpeedy and ſhort Recovery.

I am not able to write you any thing of Moment concerning theſe three Countries, we and they being quiet beyond Imagination, or negligent, which you pleaſe. Only in this City there are diſcover'd ſome young Females of great Devotion, mightily intent upon Spiritual Exerciſes, ſuch as are uſed here, and are taught by the Friars of *Italy:* Theſe Goſſips have had Raptures and Extaſies, and pretended to Revelations; nay, and to ſweat even Blood.

What there is of this *true*, one that has *ſeen* nothing of it, as *I have not*, muſt leave, without *ſaying* or *gain-ſaying:* But the Matter beginning to get upon Peoples Tongues, and the old Stories of the *Portugal inſpired Wenches* coming into Mens Minds, they have been all ſent to Monaſteries by the Prince's Order, [to ſweat Blood, and vent their Gipſy-Prophecies there.] And now all the popular Froth is turn'd into Air and Nothing, and the whole Matter looks like a Cheat and humane Artifice.

We underſtand that the Cauſe of the Jeſuits hath been debated by the Univerſity-Advocate and the King's Attorney, with great Service, not only to *France*, but all Chriſtendom. I have a great deſire to ſee the Speeches if they are printed.

We have News of the Emperor's Death; which cannot be ſaid to come leſs unſeaſonably than his Life was. God grant that a Perſon of better Intention and Working towards his Holy Church, may come in his room.

I muſt be no more tedious, not only for want of Matter, but to be no further troubleſome to you. I beſeech God to accompliſh you with his

his Graces, and grant you your full Health. So I kiſs your Hand.

Venice, Januar. 31, 1612.

LETTER LXXXI.

AS I am greatly troubled at the News of your Indiſpoſition, ſo I am much rejoiced again by the ſight of Yours of the 16*th* of *January*; and that particularly tells me of your having the *Gout*, and ſays nothing of the *Stone*, which gave me the moſt affliction for you. I ſee ſtill that your Hand is juſt the ſame it uſes to be, which puts me in hopes that you will find the uſe of it again; As I pray God you may.

I received, in due time, Yours of *Decemb.* 7. as I think I ſignified to you before. The Jeſuits Suit, and the Arreſt pronounced upon it a Month ago, are things that are mightily talk'd of; and chiefly for two Reaſons: One is, becauſe divers Copies of them are come hither, and all of them are of different Forms and Shapes. The ſecond is, becauſe they are done in an *interlocutory* way, and not a *definitive* one; which makes Men fear, that by their old Arts and Tricks, thoſe Men at laſt will get the upper Hand.

The firſt of theſe Difficulties you have reſolved me of, but in ſuch a manner that it augments the ſecond; becauſe they which have been able to get the Sentence pronounced againſt them, alter'd, will be much more able to improve that to their own Deſigns, which is to be pro-

pronounced hereafter. But be that as it will, I think 'tis a great Point gain'd, that they have been ſpoken againſt ſo openly, and that the Action be to be printed: which is a thing I have as great a deſire to ſee, as I have a fear, that by ſome Trick or other it will be hindred. But how, and for what Reaſon, the Prince and the two Biſhops did appear in the Judgment, is a thing that I have a huge deſire to know, being of the Opinion, that a great part of the Myſtery lies wrapp'd up in this very Particular.

The Reſolution of demoliſhing the *Burgo* in *Breſcia*, which has been known here a good while, is look'd upon as a thing of great Conſequence; and for my part I muſt needs ſay, that no one thing of all Occurrences in the Governments of the preſent State, appears to me leſs intelligible [than that does.]

And the Depoſing of Monſieur *de Sillery*, ſhews that things cannot long continue in their preſent Condition of Quietneſs: And I take it to be a piece of great Prudence in the Proteſtants to let others begin the Fray, and keep themſelves clear of Intereſts [and Parties], and defer ſtill their Reſolutions; theſe things ſeem to me the greater Aſſurances of getting Satisfaction.

To paſs on to things hereabouts: The Demands of *Spain* muſt needs lie quiet for ſome Days, becauſe the Emperor being dead, 'tis the Intereſt of the Pope and *Spain* to be united for common Reaſons and Reſpects. 'Tis very clear, that either *Matthias* will be elected Emperor quickly, or elſe there will be a long and difficult inter-Reign [before they can make one.] But I am of the mind that the firſt will be, and

and all through the Fault principally of———

I am well aſſured that the Pope, who uſes to be very negligent, and not to trouble his Head much at any thing that falls out on t'other ſide of the Mountains, doth employ his thoughts here, and is much troubled; and I believe he is more ſcared there in *France*, to loſe ſo great a Pretenſion, than at any thing elſe.

The Difference between *Spain* and *Savoy*, upon which the King turn'd away the Duke's Ambaſſadors, was thought would be accommodated, giving the Duke ſome Satisfaction: But the Matter does not yet look as if it were in any good way thereunto, becauſe there is no Offer yet made; but on the contrary, the Duke has call'd home his Ambaſſadors. But after all, I don't fancy that this Difference will make any Alteration of things.

The Abbot of *Bois* was not put into any Monaſtery, but into the Inquiſition-Jail, and was hang'd juſt as I wrote you word. 'Tis a thing that all *Rome* knows to be true: But the French Ambaſſadour's Court ſays indeed, That it was another Man that ſwung there; and I can't forbear ſmiling when I hear it.

Monſieur *Aſſelineau* has ſhew'd me the Paragraph of your Letter, where you relate the Buſineſs of *Caſtrine*; which is true, but 'tis about a Year old, and the Father was adviſ'd of it at that time, and for that Reaſon left off writing to him; but he doth not know whether theſe Letters of his were ſent to *Rome* or no. But this is not true, that they went from thence to *Venice*; nor this neither, that the Father ſuffer'd any thing for them; and he believes, that if they

they had been ſent, they would have done him no Prejudice: however, looking upon every thing as was fitting for him to do, he wrote no more to him, and reſolved ſo to do. I have made a Reſolution to have no manner of Familiarity with Ambaſſadors from *France*, for ſome Reaſons that you know, and for other [beſt known to my ſelf.] I return you many Thanks for the Letter you ſent me to ſhow Signor *Guſſoni*: that's the way we muſt uſe for our Correſpondence: and when he goes to *Turin*, I will take Care that Signor *Barbarigo* ſhew him the way of it. You may look upon him as a Gentleman of Goodneſs and Ingenuity; but you muſt not expect a *Barbarigo* of him: and you may impart every thing to him, (except the Buſineſs of the Goſpel) unleſs it ſhould relate to Matters of State and Government.

It muſt needs be, that Signor *Barbarigo* goes this Year either to *France* or *Spain*. He, and a mighty Man for the Pope will have thoſe Embaſſies: I do really think that *Barbarigo* will have *France*, becauſe he deſires that Place moſt; and t'other deſires t'other. But things to come are in the Hand and Diſpoſal of God. When I have given you many Thanks for the Pains you have been at in writing to me, and ſo largely, notwithſtanding your Indiſpoſition, let me beg this Favour of you, above all things to have a Care of your Health, and to omit writing to me when you are either hindred or buſied; and to make your Letters no longer than may conſiſt with your Eaſe and Convenience. And ſo I conclude, kiſſing your Hand.

Yeſterday died here *John* * *Marſilio*; I think you knew him well; he kept his Bed about ten Days, with ſtrange Accidents befalling him. The Phyſicians ſay he was poiſoned, of which I knowing nothing before, will ſay nothing at this time.

Some Prieſts indeed were tampering with him, to make him retract what he had written, but he always ſtood ſtoutly to his Principles, ſaying, He wrote what he did for Truth's ſake, and would die in that Belief. Monſieur *Aſſelineau* did often viſit him, and is able to give you an Account of many Particulars of his Sickneſs; for I neither could, nor would, ſearch into the bottom of it, for divers Reaſons. I believe, that if it were not for Reaſon of State, there be divers Men that would make a ſhift to get out of this Ditch of *Rome*, to the Top of the Reformation: but one is afraid of one thing, and another of another; and therefore 'tis moſt likely that the leaſt part of Mens Thoughts are influenced by Almighty God. I believe you know what I mean, without any more Words. I aſſure you, I am yours, as likewiſe are our other Friends.

Venice, Febr. 18, 1612.

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* He was one of the Venetian Divines that ſtood up for the State againſt the Pope, and wrote *the eight Propoſitions*, and *the Defence of them*, againſt *Bellarmine*, at the Beginning of the Controverſy.

LETTER

LETTER LXXXII.

THE Straitneſs of my time forces me to be briefer than otherwiſe I would, in anſwering your Letter, which brings me Matter of great Joy, by acquainting me with the Recovery of your Health, which I hope in God you will long injoy, as I pray him you may, with great Affection to you.

My laſt was of the 14*th* Inſtant, wherein I told you all that paſſes in theſe Countries in Diſcourſe; for as to Action we have nothing elſe here, but a moſt eaſy and idle Peace. At preſent every Body's Thoughts are upon *Germany*, from whence the Univerſality of Men expect ſome great Matter to be done; but thoſe who are prudent, expect nothing good. 'Tis believed by ſome who underſtand ſomewhat of the Deſigns of thoſe Princes, that King *Matthias* will be choſen Emperor with little Difficulty, and that it will be to the Advantage of the Goſpel.

But I have ſo often obſerved the Deſigns of Men end in other Events than they aim'd at, that I cannot promiſe my ſelf any thing. I ſhould indeed expect ſome Good of it, if———.

But even this I do not much deſire, becauſe it would but be a humane Foundation, for fear it ſhould do more Hurt than Good. Now 'tis plain, how great a Point they gain'd, that procured the Death of King *Henry*; becauſe there are at preſent ſuch Occaſions as would have *ſet him on* againſt his Competitors.

By

By this Courier I have received *the Pleas* of *Marillier*, a very eloquent and ſubſtantial Piece, much marvelling at the French Liberty, that he had the Courage to ſpeak his Mind ſo bravely againſt the Jeſuits to their very Teeth, who are a ſort of Men ſo ſenſible, or rather full of Revenge. I long alſo to ſee that of Monſieur *Servin*, which I imagine is done in a freer Strain ſtill than that. Certainly, if the Jeſuits have their Favours ſhewn them there, they have their Mortifications and Rebukes too; and they have little Reaſon to brag of Victory.

By the laſt Courier Monſieur *L'Eſchaſſier* ſent me the Writing *de Eccleſiaſticâ & politicâ Poteſtate* [of Monſieur *Richerius*] and he writes me word by this Diſpatch, that there has been a ſeditious Attempt upon Occaſion of that Book, raiſed by the Papiſts, and ſuppreſs'd by the Parliament. Certain it is (to ſpeak after the manner of Men) the preſent Occaſions call for this, that every body, laying aſide all other Points, ſhould now mind the Defence of the Liberty of Princes, and curb the Exorbitancy of the Roman Power; becauſe this is the thing that would open a Paſſage for other Truths to enter in, and bring the Jeſuits into Diſeſteem.

I know well, that if the *Sorbon* would ingage in theſe Matters, they would do themſelves a Kindneſs, and regain the Reputation of the Church, and proceed to greater things, and give Countenance to good Principles. But 'tis a great Matter that the Jeſuits have ſo great a Liberty of Preaching, that they dare meddle with the Authority of Parliament; and, what is worſe, that they dare defend *Equivocation*.

I am pleased that *France*, which in former times hath made greater Profession of speaking sincerely, than other Nations, doth consider the * *Directorium*. The *Spaniards* and *Italians* have smarted for it a good while.

I think the Reformed in *France* are in a worse Condition now than when they had one Prince for their Head, having now so many Heads, that I fear they will bring them into Quarrel and Suspicion, and weaken their Interests. And I beseech God of his Mercy to help this.

I cannot forbear speaking it, I think their State worse than when they had a Prince on their side.

As to the Marriage of the King of *Spain* with the Daughter of *England*, it is not to be thought so difficult to be brought about, considering the Art of one, and the Simplicity of the other. But Marriages there aim at a Liberty of sowing the *Diachatholicon*: they have no other End but that.

Being very desirous of keeping on our Correspondence, I have shewed Signor *Gussoni* your Letter, and told him, that when he goes away, I will write to Signor *Barbarigo*, to let him have the Cypher, and give him all the Directions of writing to you, and receiving from you.

I believe you will be much pleased in his Correspondence. You may freely write to him all Occurrences of the World, and your Thoughts about the Exorbitances of the Pope. You need not speak of other things of Religion, not because

* I suppose he means the *Directorium Inquisitorum Nic. Eymerici*, an old doting Inquisitor that died about 300 Years ago, whose Inquisition-Book was set forth with the Notes of *Fr. Pegna*, at *Venice*, and elsewhere.

cause you are to think that the Man is a Papaline, but because he does not understand those things.

And now to your Question about Pope *Joan*; wherein I will tell you, that as I have not found any strong Argument to prove that the Story of her is true; so I have not met with any solid Reasons to prove that it is false. But to speak sincerely, I am rather inclined to believe it false, but not to be absurd, since there were, in those times, things as inconvenient, as that of a Woman passing for a Man, and advanced to the Roman Throne; for the Oppressions and Annullings of the Acts of former Popes by their Successors, nay even those of Councils, are every whit as unaccountable.

Father Paul's Disbelief of the Existence of Pope Joan.

And then again, what great Difference is there in reaching out St. *Peter*'s Chair to a Woman, and giving her the Government of the Church, and giving it to a little Boy of eleven Years old, as *Benedict* the Ninth was; to say nothing of *John* the Eleventh, and *John* the Twelfth, who were not much older?

They that would make any Advantage of that Story, can do it no other way, but by shewing that the Succession of Popes has been interrupted. But *Baronius* makes this clear by his History, that there have been many Intruders, and that the Interruption of Succession cannot be denied. And to tell you in few Words; this *Joan* is made to live three Years; and the Seat was empty three Years: this comes much at one; and therefore I would never give my self the Trouble to prove a thing, which being proved, would serve my Purpose no further. I shall close this Letter by telling you my Hopes, that in a little time there will

be a Controverſy between the Pope and the Republick, upon the Account of Navigation; which if it be, will be of great Conſequence. God's Holy Will be done, whom I beſeech to grant you perfect Health, and all preſent and future Happineſs.

Venice, February 28, 1612.

LETTER LXXXIII.

I Have not fail'd writing to you by all Couriers that have gone this Year: it may be ſometimes a Letter may ſtop by the way, through the Negligence of thoſe whoſe Hands they paſs through: but I hope thoſe that have not yet reach'd you, will come at laſt.

The Tumult and Stir that was raiſed upon the Account of *Richer*'s Book, ought not to be any Matter of Trouble to you, nor be thought diſadvantagious; becauſe if that had not been, the Book would have had but few Readers, and fewer Conſiderers: but ſuch a Contradiction to it as that was, will make People examine and weigh it diligently; and fix them in the Doctrine that they approve, and ſet them againſt that they diſapprove: and nothing is more uſeful than to ſeparate the Good from the Bad, and make them known to be what they are; and keep the Good from Sleep and Sloth [that corrupt their Minds] and from being poiſoned with the perverſe Principles of thoſe who will know no God in Heaven, but will have one upon Earth, that is to pardon them all their Wickedneſſes, though they commit them never ſo often.

The

The Words that paſſed between the Prince and the Cardinal, ſeem to me to be of ſo great Moment and Conſequence, that not contenting my ſelf with what you tell me of it by Yours of the 15*th* (though Monſieur *L'Eſchaſſier* alſo writes the ſame thing to me) I intreat you to write me word again, what there is that proves true in this Particular, becauſe if I am to believe that that Prince underſtands ſo much of it, I ſhall have greater Hopes of further Good.

'Twould be great Prejudice, not only to *France*, but other Countries alſo, if Monſieur *Servin* ſhould be ſo ſerved, to be turn'd out of his Place: but ſeeing there is ſomewhat elſe done that is as little generous as that is, there is Reaſon to fear it all.

The Plea of Monſieur *Martilliers* is an eloquent and ſolid Piece, and argues very well. I could have wiſhed, that as he only ſpoke to the Caſe of the Univerſity; and ſo did not ingage in the Matter of inſtructing young Scholars; he had had a more general End; that is, to ſhew the Miſchief that that Society doth the World in all their Actions: but who knows but that this brave Man may have ſtill an Opportunity to do this?

I had ſeen *Solier*'s Defence before, and the Cenſure of the *Sorbon*, and that Man's Diſcourſe that is gone to *Troies*; and another fine Buſineſs of *Toloſa*'s: and I cannot ſay that I wondred in the leaſt at what *Solier* has written; becauſe, having ſeen ſeveral other things much more phantaſtical, which daily fly up and down here in *Italy*, I muſt needs ſay that his Book is leſs impudent. It makes me fear ſome Miſchief towards,

to ſee the Queen uſe the Proteſtants at that rate; and this Fear increaſes upon me by conſidering the Difference between *Bullion*, *Deſdiguieres*, and others.

I beſeech God of his Goodneſs to prevent the evil Purpoſes of Men. I am aſtoniſhed to ſee how the Princes have been able to indure the Treaty of [the King's] Marriage without their Knowledg. If the King had been out of his Minority, he would never have done it of himſelf.

As to Signor *Barbarigo*'s coming thither, I wrote of it before all that I knew concerning it, and alſo all that can yet be known of it: Which ſoever of them is to go for *Spain*, this is ſure, that he will be here about the latter end of this Month; and Signor *Guſſoni*, who is to ſucceed him, will go to *Turin*; by whoſe means we ſhall be able to write on ſtill to one another. By the next Courier I believe I ſhall have ſomewhat to tell you, about a fine Trick of the Jeſuits againſt the Republick, and a publick Proviſion made againſt it, in ſuch a manner as may ſerve well for an Example to others. There may ariſe Diſguſts between the Pope and the Republick on the Account of Navigation, which may be of great Moment unleſs quickly redreſſed. If any thing happens, you ſhall have it by the next. I muſt acquaint you with the humbleſt Services of Signor *Molino*, and Father *Fulgentio*; and I do heartily kiſs your Hands, beſeeching you to have a little more regard to your Health: and thanking you for the Writings you ſent me. Concerning the Affairs of *Germany* we are here at a great loſs; the moſt part think they will be em-

broiled;

broiled; but I cannot apprehend ſo, and I believe *Matthias* will be Emperor without any difficulty: And to ſhew you my Conjectures further, let me add, that preſently after, *Albert* will be made King of the *Romans*, and the Spaniſh Dominion more fix'd in *Germany*: which he that would have it ſo, doth richly deſerve it.

Veniſe, March 13, 1612.

LETTER LXXXIV.

THis Week's Courier hath brought me nothing from you; which I only tell you for Advice-ſake, not out of any deſire that you ſhould at any time incommode your ſelf for writing to me. We are as barren of News as we uſe to be, and have our Minds all fix'd upon *Germany*: From whence ſome fear, and ſome hope, according as they ſtand affected. And the Affairs of *France* do alſo afford us much Matter of Diſcourſe. There is nothing of any Concernment here in *Italy*; our Eaſe promiſing us no more than the uſual Courſe of things that they walk in. Yet by the Writing that I here ſend you incloſed, you will perceive that we can ſometimes rouſe up our ſelves out of the Lethargy [and Drowſineſs that poſſeſſes us.]

I have ſent a Copy of it to Monſieur *L'Eſchaſſier*, looking upon it as a piece of Publick Service to make it known abroad: You ſee, by the Tenour of it, that 'tis a Publick Thing; and therefore, as I think, that through the more

Hands it goes, ſo much the better; ſo I ſhall little care to have it known that it comes from me; that thoſe good Perſons may not be troubled with a greater hatred of me than they have already.

That which I hinted to you before concerning the Republick and the Pope, hath not yet ſtruck Fire; but for certain it *will* do: Yet I cannot tell, as I wrote you word before, whether it will end in a Quarrel, or a Jealouſy, or Nothing: By the next, if it ſhould chance to make any Noiſe, I ſhall give you an account of it.

We have another ſcurvy Buſineſs that our Popelings trouble us with, which we are trying to remedy! and though we do not every thing in it that we might, yet what we do is conſiderable. At *Ravenna* it happened that Cardinal *Gaetano* the Legat, having cauſed the Gentlemen of that City to meet together, and adviſing them to provide againſt an imminent Scarcity. One of the Houſe of *Rangone*, the chief Man of that Country, made Anſwer, that they did not know how to provide againſt it; and that it did not concern *them* but *himſelf* to do it, as having the Grant of Exportation, and quite emptied the Country of all Grain, diſperſed into *Italy*: (they call them *Grants*, of carrying Grain out of the Country, paying ſo much *per* Meaſure.) The Cardinal gave the Gentleman the *Lie*, and the Gentleman drew out his Dagger at him: there was no more Miſchief done, being prevented by the Company. This will be a Matter *hard to be digeſted*; and ſuch as will make ſome Conſequence or other. There are ſome odd things beſides,

which Monſieur *Aſſelineau* will acquaint you with: and I ſhall not therefore tell you them, becauſe I would not be troubleſome further to you. Signor *Guſſoni* is gone from hence, and at his Arrival at *Turin*, *Barbarigo* comes back hither, which I believe will be about the middle of next Month.

I have given Signor *Guſſoni* two Letters; one directed to you, which he will ſend away when he gets to *Turin*; and another to Signor *Barbarigo*, to deliver him all the Directions of correſponding with you; and alſo the Cypher. If you would be pleaſed to write firſt to him, before he writes to you, upon any occaſion of ſending to me, and acquaint him with ſuch Particulars as you think fit, I ſhould take it for a Favour. So here concluding, I kiſs your Hand.

Venice, March 7, 1612.

LETTER LXXXV.

THE moſt illuſtrious Signor *Guſſoni* is gone to reſide at *Turin*, as Ambaſſador of this moſt ſerene Republick, to his Highneſs of *Savoy*, as I did ſeveral times write you Word formerly. I have a Deſire that you would keep a Correſpondence with him, in the ſame manner that you did with the moſt excellent Signor *Barbarigo*: and to this purpoſe I gave him this Letter, to ſend it you when he comes to *Turin*.

I write alſo to Signor *Barbarigo*, to leave him the Cypher, that you may upon occaſion write to him in Confidence, aſſuring you that he is a Perſon

Perſon of compleat Reality and Ingenuity, and of exquiſite Prudence, as you will find by his Letters. And I make it my Requeſt to you, not only to adviſe him of Occurrences, but to add alſo your moſt diſcreet Judgments and Diſcourſes upon them, that he may underſtand the very Soul and Secret of Matters: and if *he* that hath the Conveyance and Furtherance of your Letters at *Paris*, would but give a little Touch and Account of things, if any ſhould fall out that would deſerve immediate Notice of them (as I told you formerly) the Favour would be double. I believe you will receive a Letter, that I am to write next Tueſday, by the Poſt, before this: and therefore I ſhall ſay no more now, but intreat you very heartily to favour me and this Gentleman: keeping that free Communication with him, which you ſhow me and your other good Friends. So here concluding, I humbly kiſs your Hand.

Becauſe this is one of thoſe Letters which I do not care who ſees, I was willing to pleaſe my ſelf in ſhewing you my high Reſpects for you, in a little of my own Hand-writing; remaining your moſt devoted Servant.

Venice, March 21, 1612.

LETTER

LETTER LXXXVI.

I Am juſt ſerved as you are, in receiving three Letters all at once. I never fail'd writing to you by any Courier; nor do I deſign it, unleſs in Caſe of Impoſſibility: and though you be abſent from home upon the Account you tell me, yet I ſhall ſtill keep on writing to you, in hopes, that if my Letters don't get ſo quickly to you, as if you were fixed in a Place, yet they will be ſafe.

Your firſt is of the 15*th* of *February*, with *Richeome*'s *Apology* bearing it Company; which was very welcome to me, upon a Deſign I have of making uſe of it in ſome Affair of ours; and I return you due Thanks for it, being in your Debt for as good a Courteſy, where-ever I can think of any thing that will be acceptable to you.

Your ſecond is of the 29*th* of *February*, accompanied with the Story of the moſt *worthy* Council held in the Cardinal's Houſe; from whom we are to look for no better; that the Word of God may be verified, That *the Wicked grow worſe and worſe*, and *the* * *filthy is filthy ſtill*. I perceive *Richer*'s little Book has ſounded an *Alarm*, and awakened many that were aſleep before, and put them upon their Guard: and if it ſhould do no more Good, it has done a great deal already.

* I ſuſpect the *Italian* Word to be here miſprinted, which is thus, *Il ſorzo ſi ſbocchi anco di più*: the Word of the Father's Copy might be *lozzo*; and then it points to that Place of *Revel.* 22, 11, as the other Part doth to 2 *Tim.* 3. 13.

already. But I am in a doubting Condition, between Fear and Hopes; becauſe if the Parliament prove conſtant to themſelves, and be not over-awed; there never was any thing of greater Conſequence undertaken in our time. There is much Talk of the Marriages at this time: but the Affairs of *Germany* do quite bury all other things in Silence; which, to my thinking, are greatly perplex'd: and I ſtand amazed at the hearing of ſo many Novelties, and no Jeſuits talk'd of for having a Hand in them.

'Tis not a thing to be believed, but that they will have their ſhare in ſo great an Action; and their not being named in it all this while, is a Reaſon to ſuſpect that they are reſerved for the laſt Act of the Play. The joining of the two Imperial Vicars will be very uſeful to make them go on maturely; and the Troubles that ariſe in *Hungary*, *Bohemia* and *Auſtria*, do make it appear, that 'twill not be ſo eaſy a Matter to continue the Succeſſion.——No one thing is more advantagious, than that the Emperor ſhould be ſeparated from the Pope; though the Truth is, that the Pope hath given nothing but Coronation to the Emperor; yet he has put it into the Decretals, that now the Examination of the Election, and the Perſon elected, and the Confirmation of him belongs to him; that the elect Emperor ought to make Oath to him, and that that Oath be an Oath of Fidelity.

Then he has enacted, that the Adminiſtration of the vacant Empire doth belong to him. In caſe the Elected ſhould be no Papiſt, theſe Pretenſions might be put in——But God is above all things; and as he will be pray'd to, with the Affe-

Affections of Men, ſo he will hear thoſe Prayers according to his Divine Purpoſes.

I had another Copy of Father *Solier*'s Letter Apologetick before; but I am glad I have two of them, ſince I hear the Deſign of ſuppreſſing it: and truly if the Jeſuits do a little bluſh at it, I forgive them; becauſe there is good Reaſon for it.

I have ſeen the Speech of the * Rector of the Univerſity, and according to your Judgment of it, look upon it as an eloquent and judicious thing. I gueſs at the Reaſons that make Monſieur *Servine* defer the Publication of his; but the later it be before it come out, the longer it will be deſired. I ſend you many Thanks for the Intelligence you give me in your laſt, which is of the 15*th*; and I agree with you in Judgment, that the Chaſtiſement that is deſerved, is not to be avoided: but Paternal Chaſtiſements are even to be deſired, as making Men better at laſt; only the Cauſe of them is troubleſom to think of, which is our Sins. Signor *Guſſoni* is gone; and you will have the reſt of my Letters, after this, from his Hand.

When Signor *Barbarigo* comes hither, we ſhall ſometimes talk of you, with Signor *Molino* and Father *Fulgentio*, who both kiſs your Hand. By my laſt I told you ſomewhat concerning what was done about the Jeſuits, which I believe will not be unpleaſant to you.

There

* Whoſe Name was *Peter Hardivillier*; his Speech againſt the Jeſuits of *Clermont*-College was made *Decemb.* 2, 1611. and is extant in that little Collection of things againſt thoſe Men and their Adherents, which is mentioned at Letter LXXV.

There is no great News from *Rome*, only about some Indeavours of the Pope to unite the House of *Austria*, and to get the Catholicks to join with them.

The Pope also is trying to get all the Bishops at Court to go and reside upon their Sees; and for that Reason Cardinal *Borgheſe*, who was made Archbishop of *Bologna* half a Year ago, has thrown up his Dioceſs; and the new Archbishop of the Place is to have 2000 Crowns a Year [for his Pains of accepting it]; and the rest of the Money, which is fourteen thousand Crowns a Year, is to come into *Borgheſe*'s Pocket [for being ſo civil to him].

From hence there is no other News, but that in some Part of the Juriſdiction of *Bergamo*, but in *Milan* Dioceſs, Cardinal *Borromeo* has publiſh'd an Edict, that no Body have any Dealings with the *Griſons* and *Swiſſers*, nor entertain any of them as they travel the Road. And the Magiſtrates, to be even with the Cardinal, have made a publick Proclamation againſt his Edict, and opened free Trade with them, and commanded People to make them welcome.

Upon the Borders of *Ferrara* there paſs some new things between the Pope and the Republick, which will go nigh to breed some Conſequences. Here is a Report that Signor *Paſchal* hath told the *Griſons*, that the Republick keeps cloſe Intelligence with the Pope againſt the Proteſtants, and has had a Hand in the King's Death; which no good Man would ſay; and the Report comes from ſuch a Place, that I do in a manner believe he ſaid ſo. That little Piece *de Poteſtate Eccleſiaſticâ & Politicâ*, is ſo ſought for here, that I

I muſt e'en be forc'd to trouble you for another Copy of it; and if I thought it were not too bold, for a couple. So here concluding, I humbly kiſs your Hand, beſeeching God to grant you all manner of Proſperity.

Venice, April 10, 1612.

LETTER LXXXVII.

THIS Day fortnight I had yours of the 29th of *March*, which I could not anſwer by Reaſon of a ſudden Occaſion that call'd me out of Town. I intreated Monſieur *Aſſelineau* to make my Excuſe to you, which I believe he did. By this Poſt I received another of *April* the 15th. As for what concerns the Jeſuits, I believe I gave you full Satisfaction in what I ſent you, with my Letter about the End of *March*.

I will tell you further, that they continue offending the Republick, not only by their Sermons throughout *Italy*, but what is of more Moment, by the baſe and dangerous Offices they do at *Conſtantinople*; and they have had their ſhare in that Treachery which you have heard of before. The ſweetning Proceedings at *Paris*, are without doubt (as you prudently judg) ſome Blind to a wicked Deſign.

The Buſineſs of Navigation has made a Noiſe; but, quite contrary to my Expectation, is in a fair way to be accommodated. In a Word, both Parties are for Peace. So now I come to your Matters there. If any Appeal ſhould be for *Richer*'s Book, it would be a conſiderable thing; but

but I am afraid the Queen will hinder it, and that *Villeroy* and *Sillery* will be made uſe of for that purpoſe: yet it will be much if *Richers* do but defend his Book, and ſtrengthen it with a longer Diſcourſe, and make Anſwer to the Objections they raiſe againſt it. But I am greatly troubled at the Diviſions that I ſee ariſe amongſt the Proteſtants: and as the Treaty was not admitted in the Synod; ſo I think any other private one ought not to be; and that *du Moulin* ſhould neither hearken to it, nor anſwer it. Such kinds of Contentions are eaſilier laid aſleep, by letting one part only ſpeak, than having any Mind to convince them. I have a great Curioſity (and I think 'tis not a vain one) to know the State of the Controverſy.

I am troubled, that upon the Account of the *Saumur*-Affairs, and theſe, the Reformed Churches with you are not like to agree for the future. That Attempt of Monſieur *de Reffuge*, with the States, ſeems a great thing; and I am afraid it will breed a ſcurvy Conſequence: If you know the Iſſue of it, I pray, Sir, impart it to me. In fine, the Friendſhip between the two Crowns cannot laſt; whilſt the Spaniards have a way thereby of ſowing their *Diacatholicon*, I am highly pleaſed that Monſieur *Caſaubon* is writing againſt *Baronius*; for there he will have room enough to ſhow his Learning, to the Good and Benefit of every Body. I have ſeen *Du-Vat*'s little Book againſt *Richiers*; 'tis a little Book indeed, and weighs very light. We have been in great Expectation of things from *Germany*; but now no body minds them any further. 'Tis certainly believed that King *Matthias* will be elected without any Difficulty.

No

No great Matter is to be expected from *Germany*, unleſs the natural Coldneſs of the People of that Nation gets heated by the Zeal of others. No Body is able to do that but his Majeſty of *England*, who is ſo buſy *about* Vorſtius, *and other things of that Nature, that he cannot attend it.* I have ſeen Monſieur *Caſaubon*'s Anſwer to Cardinal *Perron*, which I take to be a very fine thing; and if I may make Compariſons, I like it better than that which he wrote the Jeſuit [*Fronto Ducæus.*]

I think they are coming here to a Reſolution of ſending Signor *Barbarigo* into *France*, and not to *Spain*: but it may be a Year before this come about; and Proviſion muſt be made for *Spain* in a Month's time; ſo by that time we ſhall certainly know. Here I conclude, and humbly kiſs your Hand.

Venice, May 8, 1612.

LETTER LXXXVIII.

I Have received yours of the firſt of *May*, with that Reſpect and Satisfaction that I do all your Letters: I return you Thanks for it; and eſpecially for *Caſaubon*'s Anſwer to the Cardinal, which I look upon as a good and fine Piece. I am troubled that the Affairs of that Kingdom are in ſuch a way of Confuſion: and particularly I am concern'd at that Proclamation of Pardon, which I look upon as an Invention of the Jeſuits: and for my part I cannot ſee how ſuch a Beginning can miſs of a ſad Conſequence, unleſs God of his Goodneſs do interpoſe ſome ſingular and extra-

ordinary Remedy againſt it. Monſieur *L'Eſchaſſier* has ſent me the Acts of *Richier*'s Appeal: they have made me full of Wonder, ſeeing the Liberty of *France* ſo finely intangled and bound with the Fetters of *Spain*.

We have no News conſiderable here in *Italy*. The Pope ſtill gives way to the Republick in every thing where he knows their Rights; and this makes us negligent, nay ſlothful, which is the Republick's *Bane*. Sir *Henry Wotton* is expected at *Turin*, Ambaſſador from his Majeſty of *England* to his Highneſs of *Savoy*; and they are there providing to entertain him very honourably. The Duke is gone to *Rivoli* [in *Piedmont*] to entertain himſelf freely with him for one day; and to learn the main Buſineſs he comes about. The Cardinal and Prince will meet him at his Entrance into *Turin*, which is a very important Point, in Relation to the Cardinal.

They ſay the Embaſſy is about a Treaty of Marriage; but yet I, thinking that to be concluded already with the *Palatine* [and his Majeſty's Daughter], am apt to believe that the Duke of *Savoy*, ſeeing the Scales of *France* and *Spain* ſet, and both of them put in one Ballance, is minded to ſecure his own Affairs by accoſting one that is able to ſtand his Friend. If his Majeſty of *England* would mind Books leſs, ſome Good might be look'd for; and a great Work would begin, becauſe *Spain* will never be conquered, but by removing the Pretence of Religion; and that is not to be removed, but by bringing in Proteſtants into *Italy*: and if the King could do it, it would be an eaſy Matter to bring it about both at *Turin* and here in *Venice*.

The

The Republick is about a League with the *Griſons:* ſomething might be done this way, if they ſhould demand the Freedom of their Religion in *Venice.* I am told for certain, that Monſieur *Paſchal* hath ſworn very ſolemnly in Publick, that there is no Concluſion of Marriage between *France* and *Spain.*

This is a thing I know not how to *ſalve*; nor *that*, if the Jeſuits by Equivocation find a *ſtarting Hole* to get out at. But I muſt detain you no longer now, for want of Matter and Time too. I will only tell you that Signor *Barbarigo* is return'd, and reſolves that he will not go to *Spain*; and ſo *Franee* will fall to him; but 'twill be next Year before he goes. We have often diſcourſed of you; and I read him your laſt Letter, and gave him your Salutes, which he thanks you for, and returns to you, as the reſt of our Friends do.

Venice, May 22, 1612.

LETTER LXXXIX.

MY Obligations to you do grow every Day greater; and the way of my making you any amends for them grows leſs. With your Letters of the 17*th* and 18*th* of *May*, from *Lyons*, I received *Cujacius*'s Book, and the reſt which you were pleaſed to ſend me. I ſhould be glad you would let me know what would be welcome to you from hence; not that I am dealing with you in a way of Recompence, but only to ſhow you the Senſe I have of thoſe manifold Favours you have beſtowed on me. Your Let-

ters and Books were brought by our Expreſs, who did not paſs —— in *England*, that he was not come thither but upon the Account of the *Griſons*; and he has had an impertinent Anſwer, whereby every Body is aſſured, that things going ſo, there is no other Aim but the Service of *Spain*.

That which makes me much marvel in this Buſineſs, is, that Monſieur *Paſthal* has ſworn ſo ſolemnly and publickly, to perſwade thoſe People that it is not true, that there is any Contract of Marriage between *France* and *Spain*. All theſe Difficulties notwithſtanding, I am in hopes that we ſhall not be ſo *coop'd up* in *Italy*, as thoſe Men would have us, who ought above any others, to pretend to get that Gate opened. I am very ſorry for the Way that Signor *Guſſoni* has gone, though I attribute it more to the want of *Expreſſions* of a *good Will*, than any Defect of it.

But I ſhall give him a Touch about this; for if our Correſpondence ſhould not go on in a convenient way, it would be the beſt way to break it off. Upon this Occaſion let me tell you, that Signor *Barbarigo*'s Friends do reſolve that another Man ſhall go to *Spain*; and ſo he will be for *France*; but this will not be till next Year.

They have learn'd at *Rome*, that Oppoſition and Contention doth them no good; but put other People the more eagerly upon their own Defence: and therefore by a diſguiſed Negligence, and a ſhew of believing any thing, they make others truly negligent, and lay them faſt aſleep. 'Tis certainly true that *Badoüere*'s Treachery has ſome Conſequences in it; but withal, they are cloſe and great. I hope in God that this

this will be an Alteration for the better; and that it will be good at laſt. The Quarrel that I ſee ariſing amongſt the Reformed, in Matters of Religion, gives me great Reaſon of Fear and Jealouſy, conſidering eſpecially that there are other very dangerous ones yonder in *Holland*.

Would it might pleaſe God to put a ſtop to theſe evil Deſigns; for as for my part, amongſt all the Spaniſh Intrigues and Undertakings, I look upon this as the greateſt, that *they have been able to divide the Hugonots*. But becauſe it is often ſeen, that God turns evil things to ſome good; and that things deſired and ſought for, prove otherwiſe than was expected; I will hope in his Divine Majeſty, that he will diſpoſe theſe and thoſe things to a good End and Concluſion, though we at preſent cannot tell how it ſhould come about. We have nothing of Moment here in *Italy*; becauſe at *Rome* they keep on their old Pace. There is this only conſiderable; that being this laſt *Whitſontide* about creating a couple of Generals; one for the Order of S. *Dominick*, and another for that of S. *Francis*; *Don Franceſco di Caſtro*, the Spaniſh Ambaſſador, who is at *Naples*, hath been commanded to *Rome* immediately, to aſſiſt thoſe Chapters, and to hope that they would be called Spaniſh ones, [or, *that the two Generals be Spaniards.*]

Sir *Henry Wotton* is at *Turin*, his Majeſty of *Great Britain*'s Ambaſſador: and though 'tis ſaid that his Buſineſs is nothing elſe but to get the Duke off from the Princeſs's Marriage; yet many do conjecture, that the Duke ſeeing the ſtrict Alliance between *France* and *Spain*, thinks it neceſſary to get ſome Counterpoiſe; which is a Mat-

ter that I would to God others would think of, who have more need of it. The Duke of *Parma* has lately put to Death ten Perſons, whereof ſeven of them are Noble-men intituled, for a Conſpiracy againſt his Perſon; and it is certainly believed that the Confiſcation of all their Eſtates, excepting their Fees, will be beſtowed upon the Jeſuits. But at *Palermo* theſe ſweet Fathers have met with a pretty Accident: A certain wealthy Gentleman died there, that was hugely devoted to them; and having made his Will, and left his *only Son* and *thoſe Fathers together* his Heirs, making them his Executors, with a Power of dividing the Eſtate, as they pleaſed, and of giving the Son what they ſhould ſee convenient; the Fathers have divided it all into ten Parts, and fairly given one part to the Son, and kept t'other nine for themſelves. The Son hereupon has made his Complaint to the Duke of *Oſſuna* (the Vice-Roy) of this great Inequality; who hearing both Parties, has made good the Diviſion that the Jeſuits made of the whole Eſtate; but changing the Terms, has ordered that the nine Parts do [by the Will] belong to the Son, and one Part [and no more] to the Fathers, [becauſe they were to give him what pleaſed them.] Though I am uncertain when this Letter may come to your Hand, yet I was loth to fail of my Duty by this Opportunity. So I and your Friends here do kiſs your Hand.

Venice, June 5, 1612.

LETTER

LETTER XC.

I Have been for ſome time very dangerouſly ill, which has not only hindred me in Body, but in Mind alſo, from my ordinary Functions, and particularly from writing to you this Day fortnight, in Anſwer to Yours of the 16*th* of *June*.

But yet I will believe that Monſieur *Aſſelineau* hath made my Excuſe with you in the mean time, as I intreated him moſt heartily to do. My Head is ſtill weak, which forces me to be briefer than I would and ought to be; ſo much the rather, as there is a World of Matter to talk of both here and there.

All your Letters are come ſafe: by my former Letters I gave you an Account of the Arrival of thoſe before: now you have the Receipt of that of the 16*th* of *June*, and of this laſt of the 10*th* of *July*, which has brought me News of great Joy, not only upon the Account of his Majeſty of *England*'s Declaration, which appears to me a moſt remarkable thing; but upon the Hopes you give me, of a right Underſtanding and Reconciliation amongſt all the Proteſtants; and though it ſhould only be in Appearance, yet nevertheleſs it will do a World of Good. But I hope it will be in Deed and Reality, eſpecially ſince my Lord *Mornay* is concerned in it, who, I hope, for his Zeal, and Skill, and Dexterity, will be *infallibly aſſiſted* in it from Heaven. I have ſeen the Declaration of the Synod, which appears to me to be not only generous, but bold

and couragious also: but possibly Matters at present do require some *Spirit* more than ordinary, which a Man at Distance cannot see, that doth not know the particular Circumstances of them, which ought to give every Resolution its Form and Being.

As for things here, you will, it may be, have heard of the Death of our *Doge*, before this arrives you; though it was timely as to his Age, being threescore and seventeen; yet it is afflicting, as this Republick has lost a Man of Heroical and Incomparable Vertue. Without doubt he left Life, because the Vivacity and Greatness of his Mind being nothing decayed by Age, made his weak Body wait upon it.

He died one Morning as he was returning from the College, where he had done the Duties of his Place with his usual Constancy. The Jesuits, who do more Mischief here in their Absence, than they could do if they were present, have dispersed many things to the Dishonour of his Memory, condemning him at last to Hell, where they use to shut up every Body that does not obey and serve them. He has had a Successor created without any Disturbance; a Person, though not equal to him in Worth and Valour, yet equal to him in Goodness.

This Republick is in an ill State, because the Priests and Spaniards have by little and little gotten a Passage open, which begins to be considerable; *and every little that goes on increasing, will breed a Mutation of State.* They have done more Mischief by these Practices, than they could have done by ten Years War.

'Tis

'Tis incredible to think what the Craft of *Spain*, and the Pretence of Religion will do.

In Appearance there is a good Understanding 'twixt the Republick and the Pope; but in Reality there is much Matter of Diſcontent, which is cheriſhed and improved by the Pope, with a very bitter Mind, and carried on by the Republick to get Advantage of the time for the Reaſons mentioned before.

The Jeſuits in *Conſtantinople* do all they can to prejudice the Republick; but for all that, they do us the moſt Miſchief by their Intrigues here. I ſhould have abundance of things to tell you, but I ſhall conclude with one Word; If God do not help us, in whom notwithſtanding I greatly truſt; in a little time more, the Republick will be another *Genoa*. I ſee I have imployed you more than I ought: 'tis time to leave off: ſo I and our two uſual Friends kiſs your Hand.

Venice, July 31, 1612.

LETTER XCI.

HAving no Letters from you by this Diſpatch, I imagine you may be in your Journey; yet I was loth to intermit my uſual and due way of ſaluting you, and paying you my Reſpects by every Courier; though I have nothing of any great Moment, worthy of your Knowledg; ſince there is no conſiderable Buſineſs in *Italy*, except a Treaty of Marriage, which the Duke of *Savoy* and the Duke of *Tuſcany* are about; this, to marry a Siſter, and he a Daughter, to

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the Prince of *Wales*. The *Florentines* (as if the Match were as good as made) have ſent to ask leave for it of the Pope; which underſtanding Men conſtrue two ways; one, that being ſure to have a Negative from *England*, they are more willing for their Honour-ſake, to have it rather from the Pope, divulging it, that all would be ſoon concluded, if the Pope would give his Conſent for it: Others think, that they being excluded and denied, have a Mind alſo to get the Duke of *Savoy* excluded too, by receiving the Pope's Denial; that it may ſerve him for an Example, to proceed no further in the Treaty, and force the Pope to do the ſame with *Savoy*, and perſiſt therein. But if that great and wiſe King will but himſelf follow the Counſel that he gave his Son [*Henry*] in his *Baſilicon Doron*, both the Dukes would do well to turn their Thonghts ſomewhither elſe.

The Duke of *Parma*, though he has ſeen the Death of ſo many, and the chief of his Subjects, for Conſpiracy, yet is not without his Fears ſtill, but continues impriſoning others, and filling his Cities with Foreigners; which is a thing that I pray God may not bring ſome Miſchief or Ruine to his Houſe and Family, or City.

The Turks are at Sea with their Fleet about the Coaſts of *Calabria*; and the Spaniards alſo are at *Cape Otranto* with another Fleet, though not ſo ſtrong. Their Intention would fain be to do ſome Action that might make the Republick and the Turk fall out; but their Arts and Ends are too plain; and I believe none of theſe Deſigns will take.

The

The Diſguſts between the Republick and the Pope grow wider and wider ſtill; and I am afraid that they muſt fall out after all. The Prieſts have excommunicated a Sea-Captain, but very cloſely.

The Biſhop of *Ceſena* is called to Account for having done it; and a Lieutenant of the Patriarch of *Aquileia* is impriſoned in a Place where he was look'd upon as the chiefeſt Perſon. The Prieſts cannot ſwallow theſe things.

I am afraid there will be War at laſt; but how ſhall we help it, there being no King of *France?* I deſire you to tell me what there is to be look'd for. I hear there has been a Curate clapp'd up at *Paris*, for being found with ſome Writings about him: I have a great Mind to know what thoſe Papers were. The Affairs of *Germany*, ſince the Election of the Emperor, are quiet: God grant it may laſt a long time; whom I beſeech alſo to preſerve your Realm in Peace, and grant you all Happineſs: So with true Reſpects to you, I humbly kiſs your Hand.

Venice, Auguſt 14, 1612.

LETTER XCII.

HAving had nothing from you ſince Yours of the 10*th* of *July*, I am perſwaded that you are ſtill in your Journey; and I am in ſome doubt, whether ever mine came to your Hands. Yet for all that, I cannot omit writing to you by every Courier, as I hold my ſelf obliged to do, though I have no great Matter to tell you, becauſe

cauſe things go here in *Italy* at the old rate. In *Piedmont*, though that Duke has no Reaſon to fear any Enemy, yet he ſtill is liſting more Companies of Souldiers; and he of *Parma* is ſtill impriſoning his Citizens.

They are conſulting at *Rome* about the Prince of *Wales*'s Marriage with the Duke of *Tuſcany*'s Siſter, as if it were agreed on in *England:* and yet 'tis certain, that there is no Reſolution of any ſuch thing there. I know not what to think of a Rupture 'twixt the Pope and the Republick; without doubt ſuch a thing would be if the Spaniards had a mind to it; but they, either becauſe it does not turn them to Account to have a War in *Italy*; or for ſome other Reaſon, are againſt it; or elſe do only defer it. In the mean time, the Pope is more and more provoked; and the Republick grows leſs diligent.

I can't tell what to think of the new Emperor, who is deſigning to make War with the Turks: 'tis a generous Undertaking indeed, but never attempted by his Predeceſſors, who thought they did much in being able to defend themſelves, and never ventur'd to begin the Quarrel with them. Some think it to be a Pretence to get the Contributions of *Germany*; but where there is a League already form'd, it will be a difficult thing to go about to make uſe of Art there. In the mean time, this Year and the next will be over firſt. Nor will that appear yet, which is now treating between *France* and *Spain* by Embaſſies, under the Pretence of Marriage.

Here is News come, that the *Nuncio* hath obtained a Royal Edict, that nothing be printed in *Paris*, unleſs it be firſt licenſed by the Chancellor.

lor. I deſire to know the Truth of this, looking upon it as a Matter of great Conſequence. I pray God keep you in Health. I kiſs your Hands.

Venice, Auguſt 6, 1612.

LETTER XCIII.

HHving had no Letters lately from you, I gueſſed at the true Reaſon of it; that is, that your Indiſpoſition has kept you from writing. Thoſe frequent Returns of the Gout, with which you have been laid up, do clearly ſhew that you take too much Pains, eſpecially in the Imployment of your Mind, which muſt needs have ſome Reſt, that the Body may have Reſt too.

Your putting your ſelf ſo eagerly upon Buſineſs, juſt at a time when your violent Pains came upon you, will do what I am afraid of, and make you feel ſome ſcurvy Effect of it: and conſidering the Weight of Affairs that you are imployed in, as I cannot but commend your Reſolution of preferring the publick Good before your own private Neceſſities; ſo I would not have you make a Cuſtom of it; but that having a Regard to your Health in the firſt Place, you may be able to ſerve the Publick the longer.

The Pains that you and your Colleagues have taken, have been as honourable as could be; and we ſee that God has bleſs'd your Undertaking, becauſe it has ſucceeded ſo quickly.

I foreſee ſome greater Good of it than could be look'd for; becauſe the way that thoſe Adverſaries go, will give you an Occaſion of keeping the cloſer to one another in perfect and real Reunion. I know that the late King of *France* did uſe all his Skill and Art to ſow Diſtruſts amongſt ye; and I believe that many things which have paſſed amongſt the Reformed [to their Diſadvantage] are owing thereunto; and I rather wonder that they were no worſe [than that they were ſo bad].

Certainly it ought to be believed, that the preſent Reconciliation is ſomething of God's Inſpiration, for his Service and Glory, as I beſeech him it may be: but the King's Declaration which you ſend me, ſeems to be juſt one of thoſe Remedies, which makes the Diſeaſe worſe, and ſhews the Unskilfulneſs of the Phyſician. The Diſtinction, of ſaying he is ſatisfied by the whole Body of ye, and yet condemning particular Men, looks like a Trick of the School. I never ſaw thoſe Artifices uſed in *France* before: but this is plain, that with the Spaniſh Courtſhip and Affection, they learn alſo their way of Proceeding. We have no News here in *Italy*, but a great Diſguſt and Contention between the Dukes of *Mantua* and *Parma*: if they were but able, or rather, if they were not afraid of thoſe who are more able and potent, that is, the Spaniards, they would certainly come to a downright Quarrel; but this will never be, becauſe it doth not make for *Spain*, to have any Janglings in *Italy* at this time.

Laſt Week a Piece of News got out of the Pope's Palace, and flew like Lightning all *Rome* over;

over; That a Letter had been given to the Pope from the Duke of *Bullion*; and that he would not meddle with it, becauſe it came from a Heretick, but ſent it to the Inquiſition, where it was read; and therein it was told, how that in his Journey to *England*, he had diſcovered a very great Inclination in that King, and in the Kingdom, of returning to the * Roman Religion; and that there was no better way to compaſs ſo good a Work with Speed and Eaſe, than the Marriage of the Prince of *Wales* with the great Duke of *Tuſcany*'s Siſter; and therefore he exhorted his Holineſs to beſtir his Stumps for the Accompliſhment of it.

As I don't believe there is a Word true of any ſuch Inclination, nor that the Duke of *Bullion* wrote ſo; ſo I do aſſure you, that this was affirmed in *Rome* by the chiefeſt Miniſters the Pope has. What Myſtery and Project there may be hid under this Story, I cannot yet imagine. There was ſome Fear lately of a Rupture between this Republick and Arch-duke *Ferdinand* of *Auſtria*, becauſe ſome of his Subjects landed upon the Iſle of *Veggia*, and took the Count of the Iſland Priſoner, who was there in Port upon ſome publick Buſineſs. Upon which Injury there were fifteen Gallies fitted out and mann'd with abundance of Souldiers, who landed in the Arch-duke's Country, and committed many Acts of Hoſtility.

Juſt

* A lewd Lie, told the Pope in a pretended Letter from a French Duke, concerning K. *James*'s and the Kingdom's Inclination to turn Roman Catholicks; which was ſome Trick put upon the Pope, to ſet him the eagerlier upon that Work, which they have been ever ſince trying to bring about.

Juſt now there is Advice come, that the Count of *Veggio* hath been reſtored in the ſame Place where he was taken; which will ſet all things to rights again. The Grumblings between the Republick and the Pope keep on increaſing ſtill; but they will never make a thorow Breach, becauſe both ſides are ſo deſperately in love with Eaſe and Idleneſs.

Our Ambaſſador at *Rome* writes word to the *Doge*, that he had there diſcovered a cloſe Plot carried on againſt my Life. I know nothing yet of the Particulars of it; but what God pleaſes, that will be, without whoſe Will and Permiſſion all humane Deſigns come to nothing. Since you are at *Paris*, I take the Boldneſs to beg the Favour of you to ſatisfy me in a Curioſity of mine, which I would gladly have reſolved; and having ſpoken about it to divers Perſons, I have found the Account of it as different as the Men are.

From you I hope to be told the Truth; Whether the King of *France* ſhews himſelf of any Capacity ſutable to his Years; and whether he knows the Queen's Faults. 'Tis ſtrange that I hear no more of the Jeſuits there.

Is it poſſible for them to be quiet? If ſo, then they are taking a little Eaſe, to beſtir themſelves the more luſtily upon ſome greater Piece of Miſchief hereafter.

I pray God meet them in all their baſe and wicked Deſigns! to whoſe Protection I recommend you, and kiſs your Hand, as alſo do Signor *Molino* and Father *Fulgentio*.

Venice, Sept. 11, 1612.

LETTER

LETTER XCIV.

I Wrote to you on the 11*th* Inſtant. This Poſt has brought me Yours of the 4*th* Inſtant, together with a Collection of the Privileges of the Jeſuits, which I think I have already in Manuſcript. I ſhall compare this printed Copy of them with that; and in caſe my Book ſhould have any more than yours, I will ſend it you.

I have alſo received with theſe *the Politick Diſpute*: running over ſome Chapters of it, I ſee that the Author has ſome good Principles, and I value him for it; only, methinks, that Matter ſhould not be handled with ſo few Arguments as he uſes, but would require greater Confirmation and Confutation.

I believe I ſhall find a great deal of Good from the other Books which Monſieur *Gillot* is pleaſed to ſend me; for the Buſineſs of the Council of *Piſa* is a thing of much Moment for that time. I pray, Sir, give that Gentleman due Thanks from me; he has ſo much obliged me, that I know not how to make him amends for the leaſt part of his Kindneſs. I wait for *Barclay*'s Son's Anſwer, imagining, nay being ſure, that we ſhall find ſome prity Conceits therein.

A Book about the ſame Matter, printed at *Heydelberg*, is not yet come hither; but on Friday I ſhall write to *Francfort*, to get it ſent me more conveniently.

Since the Jeſuits are ſo hard at Work to get the Dominion of *France*, nay of all *Europe*; and

ſince no body goes the way to make any great Oppoſition againſt them at this time; 'tis good and uſeful, at leaſt to inform Poſterity by Books and Writings, if the World ſhould be run down by them at preſent; but I hope that they will never have the Power to do ſo totally: and it may be, that it may pleaſe God, that theſe Beginnings and Adventures of theirs may awaken and rouſe up thoſe who are concerned; and that they apply ſome Remedy to the Miſchief that is done already. I ſhall look for the Relation you promiſe me upon the Book that is not to be match'd, which is ſaid to be coming out.

I have been as much troubled at Monſieur *Richer's* Misfortune, as I ſhould if it had lighted upon my ſelf.

The depriving of him of his Office of *Syndic*, doth not only hurt him, but the Cauſe. I have been ever afraid of it; and I believe that Gentleman would do well to think ſometimes of the Abbot of *Bois*, which I do not tell you without good Grounds for it, and ſome Token of it. I heard before of the Declaration of his Majeſty of *England*, which is a very wiſe one, and much commended. I was pleaſed to ſee a formal Copy of it; and I thank you heartily for it, as I do alſo for the other Pieces you ſend me.

Now again, a Cardinal has told our Ambaſſador at *Rome*, that there is an Intrigue on foot againſt poor Father *Paul's* Life; which is a thing that the Senate are ſo kind as to be diſguſted at.

As for that Buſinſs of Monſieur *Thuanus*, thus it was; The Father having conferr'd with Signor *Nani*, his Thoughts and Inclinations to ſend his Memoirs to Monſieur *Thuanus*; as a thing of

Honour

Honour for the Republick; and having asked his Advice about it, he answered, it was not a thing to be advised about; but to be done, that they should be delivered to him, and he would take Care of them.

The Father did so; but afterwards Signor *Nani*, either upon some doubt that came into his Mind, or because he proposed the Matter in the College, resolved to lay it aside; so he did not carry them; and the Father stood obliged to make no other Resolution: look you, Sir, this is all that passed. At present I desire that Monsieur *Thuanus* and Monsieur *de L'Isle* be satisfied; I have thought of a way, which I think will be easy; and leave the Father unengaged in the Matter.

There was in this City, with Sir *Henry Wotton* Ambassador of *England*, a Minister that was an excellent Person. He having read those Memoires, desired the Father to let him have a Copy of them; which at last he granted him leave to do, not in Italian, as they were under the Father's Hand, but in English; and he had his Reasons for it; because he thought to let them be done so and no otherwise.

The Incloſed is for that Minister, to get him to import the whole to Monsieur *Thuanus*. 'Twill

* This was *William Bedel* of *Emanuel College* in *Cambridge*, promoted afterwards to the Bishoprick of *Kilmore* in *Ireland*, by Sir *H. Wotton*'s means; who says in one of his Letters, that Father *Paul* loved him dearly; and by this Instance 'tis a Sign he did so. The Book he speaks of seems to be the History of the Venetian-Quarrel, which the Bishop publish'd in Latin, and Dr. *Foster* in English.

be an eaſy Matter to learn whereabouts he dwells, by inquiring of Sir *Henry Wotton*. I believe that Monſieur *Thuanus* will be ſatisfied this way, and the Father out of Danger: but the Writing is long, not leſs than a Quire of Paper.

The Conſiderations that you make upon the Neceſſities of the Republick, are true and manifeſt: the Neceſſity that there ſhould be a League made, eſpecially with the *United Provinces*, is very obvious: but I am not able, without great Impatience, to behold, that the World being divided into two Parts, the Republick alone will be one of them. The Reaſon of this is not any fear they have of *Spain*, but a certain Intereſt of theirs, and little Underſtanding with others.

A Man that would bring about this good Work, ſhould not begin here, but indeavour to make a mutual Alliance by Embaſſy: for if this were done, the other, in my Opinion, would follow. But Punctilio's (for I can't call it any thing elſe) are the Reaſon, that they that ſhould ſpeak of it, do not meddle with it.

I know that Signor *Foſcarini* had ſome Propoſals about it; but he being to go for *England*, I think that his Intereſts required, that the Treaty of it ſhould be let alone till his Return. He made a Miſtake; for at preſent he is not in a Capacity for it. To ſtay till Signor *Barbarigo* be in *France*, is a tedious thing: the way we now uſe, is not good. I can't tell at preſent which way to turn my ſelf. But of this, more at length by the next Poſt, when I ſhall think and confer about it.

We have nothing elſe of News, but that the *Uſcoques* [or *Croats*] after they had reſtored the Count

Count of *Veggia* (as I think I wrote you Word before) which made us think the Differences compoſed, have made an Incurſion into the Dominions of the Republick, and carried away a great Quantity of Cattle, to the Damage it may be of ten thouſand Crowns; which has ſo provok'd our People, that they have made a greater Incurſion amongſt them, and got up into the Archdukes Country a Matter of twenty Miles, and burnt and deſtroyed to the Value of a hundred thouſand Crowns, though they have not repaired the Loſſes they ſuſtained by them. Both Sides ſtand upon their Guard, on the Frontiers; but 'tis thought for all this, that things will be made up.

God grant that whatever enſues may be to his Glory, whom I beſeech to bleſs you with all his Graces: and here I conclude, kiſſing your Hands, and deſiring that you would commend me moſt affectionately to *Meſſieurs*, *Thuanus*, and *L'Eſchaſſier*.

I ſend his Letter open to you, that you may read it; though you will not underſtand what it is I ask him: yet I ask it in Aſſurance that he will grant it. There will be no more to be done, but that Monſieur *Thuanus* be willing to undertake that little Trouble, which will be neceſſary, by the means of a certain Friend, who, I believe, will be perfectly ſatisfied: and I intreat him and you to believe, that there are very *great Reaſons* to move me to carry on the Buſineſs this way.

Venice, Sept. 25, 1612.

LETTER XCV.

MY laſt was dated on the 25th of *September*: the Courier that brought me Yours of the 18th of *September*, ſhould have been here by the 6th of *October*; but, through the Badneſs of the Seaſon, he made it the 11th before ever he got hither; and went away again the ſame Day, before I had any notice of it, which was the Reaſon that I did not write by that Diſpatch.

That Courier brought me Yours of the 11th, with the Book of the Council of *Piſa*: and another of the 14th, with *Barclay*'s Piety; and a third of the 18th. As for the two firſt; all the Anſwer to them that is neceſſary, is only to tell you that I received them. As for this third, I ſhall anſwer it firſt ſtep by ſtep; and then after all, tell you what is to be ſaid of Matters here. The Reaſon that you have not received my Letter of the 11th of *September*, I believe, was becauſe Signor *Barbarigo* ſent it by the common *Turin*-Poſt, that it might go to *France* with the Mail of *Rome*: I hope in time you will have it.

I will tell you in one Word; that as I am pleaſed at the Re-union; ſo I am afraid there is other Matter of Diſcord ſown between them; becauſe *thoſe Men* are moſt delicate Maſters [of Tricks and Politicks] and the Children of this World (according to the Goſpel) are much wiſer than the reſt.

Never queſtion but that *Rome*, *Spain*, and the Jeſuits do imploy all their Skill, and every bit of their

their Craft againſt the Proteſtant Party; knowing well that they ſhall never get ſuch an Opportunity again [as now they have gotten] through the effectual Aſſiſtance of the Queen and *Villeroy*, who being in a little time to remove from the Helm, do drive on things *Jehu*-like.

Here's the Miſchief, that they can make uſe of their own Men; ſince by what *Coudray* did, we muſt believe there are many more ſuch. The Negotiation of *Bullion* with his Majeſty of *Great Britain*, ſhews a great deal of Goodneſs and Prudence in that King; and I am of Opinion that he will hold to it. I find that *Leidreſſer*'s little Piece to be a well-grounded and rational thing: The Author is ſo fit a Perſon for publick Service, that if he imploys his Talent any other way, he will do himſelf an Injury. The Matters of the Council of *Piſa* have been formerly publiſh'd, though we can now meet with no * Copies thereof, by reaſon of the Prohibitions at *Rome*.

There is a very good Preface to *Barclay*'s Book, which I would to God were well conſider'd by thoſe that govern. The Diſcourſe againſt Monſieur *Caſaubon*'s Epiſtle, was either made by *Fronto Ducæus*, or ſome other Jeſuit, as a Man may eaſily ſee, by that Sawcineſs and Impudence, which lodg no where ſo much as they do in the Men of that Order.

* And therefore it was wiſely provided by *Edmund Richers* of the *Sorbon*, to ſecure the old Edition of *Philip Ducius*, concerning the Acts of that Council, and to make ſuch Uſe of them as he did; and as happily done by him that had his Papers, to get them all reprinted in the laſt Part of Monſieur *Richer*'s Hiſtory of *General Councils*, in the Year 1683. in 4to.

As to the Point of Confederacy with the States [of *Holland*] all things conſidered, I am of the Opinion that it will not be brought on, unleſs by the means of an Ambaſſador from hence to them, and from them to us.

As for the Republick and the Pope; things cannot be worſe than they are from the Pope's ſide, who is a Man of the moſt malicious and bitter Nature that ever was, which if it were not curb'd in by Cowardiſe, and a fear of loſing his Pleaſure, would certainly do ſome great Miſchief. But on the Republick's ſide, there is no more than what is ſeen by the Effects: I mean, as to the Univerſality; for otherwiſe there are not wanting ſome that do ſee and foreſeee too. The City of *Mulheim* is likely to be the Cauſe of the breaking off of the Truce; or elſe that the Spaniards will loſe all *Flanders*.

But if the War come on again, conſidering that the Spaniards have not been ſtrong enough for them, when they had *Cologn* and the States of *Cleves* at their Service; 'tis clear that for the future they will be weaker ſtill than ever they were before, unleſs when once they come to Action, there be ſome Diſcord ſown amongſt the States, to infeeble and weaken them, which I am much afraid of, and pray God it may never be. I do very much wonder at that which you tell me, that the Spaniards are beaten out of all the *Molucco*-Iſlands; becauſe this is News indeed to us: and I ſhould much deſire to be well aſſured of it. As Matters proceed daily upon the Buſineſs of Monſieur *Richiers*; it would be a Victory of very great Moment, if he could get the better; which as it is a thing that I wiſh for,

ſo

ſo I dare not hope for. But in the mean time I beg of you to adviſe me of all Paſſages about it.

As to what you ask me; the Death of our *Doge Donato* (who is in Glory) has made no Novelty in this Government, through the Perfection of Orders which it obſerves in managing things within themſelves; and if thoſe which concern things without, were but equal to them, it would be the beſt Government in the World. Great is the Republick's Loſs, in loſing ſuch a Perſon, as a prudent and wiſe Senator; but as a Prince, he was not abſolutely any thing. His Succeſſor is a good, but a weak Man. In Matters that relate to *Rome* he will be ſparing of his Words, becauſe he has a Son that is a Prieſt. And thus I think I have told you every thing that is needful in Anſwer to Yours.

There is no great Store of News hereabouts, excepting that the Roman Gazette tells us, that *Deſdiguiores* has been ſent Priſoner to the *Baſtile*, which I write to you, though I know it to be falſe (for 'tis certain that he is now in *Dauphiny*) to let you ſee what News they ſend this way. The ſame Gazette alſo has it, that the Duke of *Rohan* is up in Arms with 8000 Men, to do ſomething againſt the Government, and gives himſelf the Title of the Prince of *Bern*. Then further, that there is ſome Breviate come to *Rome* from the Queen and King, with a Grant of Penſions to divers Prelates. This laſt bit, I think is true enough: The reſt I only ſend you, to let you ſee how we *be-news* you here in *Italy*.

The Ambaſſador of the States of *Holland* in *Turky* has propoſed to the *Grand Signor*, to make War with *Rome*, promiſing him their Aſſiſtance

of

of Shipping. He was heard, and if he had insisted on it in time, it might have been effected. This News is sourly look'd on here, having a dread of the great Turk in *Italy*: but that would be an *universal Benefit*. The Republick and the Archduke are at half-War; insomuch that the Ambassador of *Spain* has half-protested; but he has had a generous Answer. It would prove a thorow-War if the Archduke would have

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When I had written thus far, I received Yours of the 24 Instant; in which, telling me that you have had mine of the 28*th* of *August*, and the 11*th* of *September*, I find you have all but that of the 25*th*, which I hope will come to hand in time. But you make mention of one of the 25*th* of last Month; and it would have made me greatly suspect that it was miscarried, if you had not added, that there was a Writing in French against Monsieur *Casaubon*, that was sent along with it, which came with your last of the 18*th*.

As for the Piece which you send me with this of the second Current, I cannot well judg of it, having look'd it over only superficially; but I fancy it is not to be compared with that of *Leidresser*. I am vex'd that they are fallen off from that Resolution which was taken up in favour of Monsieur *Richiers*. Understanding your Indisposition, I pray God you may have no Feaver with it, and then it will prove a Diversion of your Cholick.

I likewise beseech the Divine Majesty, that the Business of the Assembly of *Saintonge* may be so directed and concluded, that all may be for his Glory and the Peace of the Kingdom.

I

I am ſorry that the French Piece againſt *Caſaubon* has not the Author's Name to it, there being in *Fol.* 39, on t'other ſide of the Leaf, a Doctrine that jumps exactly with the Faith of Jeſuits, which if St. *Peter* had but known, he might have found out a way of denying Chriſt our Lord, without any Sin at all. They that give ſuch Fellows as this is Occaſions to write, do but make them imitate the *Jack-an-apes*, when he is got up a-loft, and muſt come down eaſier than he got up.

Signor *Guſſoni* writes to me, commending you highly for the Inſtructions he receives by your Advices, which I intreat you to continue to him, becauſe the Ambaſſador that is in *France* never writes any thing that is in the leaſt kind or favourable to the Proteſtants there. And ſo concluding here, I pray God I may ſpeedily hear of the Recovery of your perfect Health, and your Succeſs and Proſperity in the Buſineſs you are about.

Venice, Octob. 23, 1612.

LETTER XCVI.

SInce the Courier did not go away the uſual Day, I have had time to read over the Diſcourſe *De temporali Poteſtate Papæ*: having conſidered every one of the Author's Aſſertions and Reaſons, I find them all ſolid and well look'd into; and indeed the moſt principal that can be made uſe of in that Subject.

And

And, as I think, it is a very useful Piece, that may serve as a *Compendium* to Men of good Principles; so I fear it will do no great Good to Men that hold bad ones. He is so concise and short, that *Tacitus* is no body to him. A Reader must be so intent to pick out what he means, that he will be hard put to it to find the Weight of his Arguments.

His way of Expression is so nice, that a Man that does not read him slowly, will be apt to overlook a great many things. Men of little Knowledg and Learning, and such as are of contrary Opinions to him, will not apprehend any Perfection or Exactness in his Book. The Author of the *Politick Dispute* would have made up a great Volume of that Matter which he has comprized in a few Leaves. That way that he uses, is to insinuate things into the Readers Mind, and perswade him of them: the concise way that this Man uses, doth only serve to remember him of what he is perswaded already.

And here I will not forbear telling you further another Advice we have from *Constantinople*; that upon the 29th of *August* there was brought Prisoner to the Port, a great Prince called *Abdar Chan*, who had a great Kingdom in *Arabia Fœlix*, called *Aden*, situated by the Mouth of the Red Sea, upon the main Ocean; whereby the Grand Signor is made Master of a great and rich Country, more than he had before; because this was the chiefest Dominion of all that part of *Arabia*. Thus I kiss your Hand, and beseech God to grant you the Fulness of your Desires.

Venice, Octob. 24, 1612.

LETTER XCVII.

MY laſt to you was on the 24*th* of laſt Month: juſt now I receive Yours of the 16*th* of *October*, which I ſhall anſwer Paſſage by Paſſage, as I read it, becauſe I have not above half an Hours time to the Courier's going away. As for the reſt, you may expect it by the next Diſpatch.

I did never queſtion but that the Report from *Rome*, of a Letter written by Monſieur *de Boullion*, was a mere Piece of Artifice: but I had a mind to acquaint you with it, that I might not be wanting to let you ſee what News is ſtirring hereabouts.

That heady Matter about the Branch of the River *Po*, northerly, has not been ſufficient Provocation to *Rome*, becauſe it is a Place above ten Miles off from the Confines of the *Church-Patrimony*; and alſo leaves three other Openings into it, which are above that, in the Dominions of the Republick: but what will inſue hereupon, we ſhall quickly ſee. Without doubt it will be as you gueſs. I don't hear yet of any Diſcourſe againſt *Bigamy* in *Rome*; but I ſhall inquire about it, and be able to tell you exactly every thing that concerns it.

I am aſtoniſh'd to hear what is befallen the Priſoner brought by *Verdun*: but it turns no Man to Account, that has it in his Power to make a full Diſcovery of the Truth.

I am very glad that Monſieur *Thuanus* is ſatisfied with what lay in my Power to ſerve him: I

am

am ſure he will have enough and enough of what he deſires in that Particular.

The Stirs that are between the Subjects of Archduke *Ferdinand* and thoſe of the Republick, do continue ſtill; but it is becauſe that Prince is not ſo obeyed by that People as he ſhould be, rather than upon any other Account.

Some Souldiers of the Army that lay about *Paſſau*, to the Number of about a thouſand, came to the Confines of *Friuli*, with an Intention, it may be, to terrify us; but there has been due Proviſion made againſt them; and the Archduke's Subjects not being able to injure them, they are trying to be gone again. I can't but wonder at the Diſcretion of him that manages theſe things, and believes that a thouſand Men are able to do what two thouſand Men could not.

I am ſorry to hear of the Frumps and Rebukes that the good French [Proteſtants] are fain to undergo; and I pray God to interpoſe his ſacred Power, and ſettle all things in Peace. The Work which is a-doing, conſidering the Oppoſitions made againſt the Attempts of *Rome*, will be very uſeful.

Monſieur *Bongar*'s Death, which I am heartily ſorry for, for many Reaſons, troubles me alſo upon this Account, that it is the Cauſe of deferring the Accompliſhment of ſo great a Good. Having received *Barclay*'s Book, and alſo thank'd the Author with a Letter of mine to him; there is no need now that you ſhould ſend me th' other Copy of it; but you may diſpoſe of it as you pleaſe.

'Tis

'Tis too true, that we are very jealous here; and that ſpoils all: and that all the Fault, as to Matter of correſponding with the States [of *Holland*] lies on this ſide. Yet I hope at laſt there will be found out a way of doing it, which muſt be begun by an Ambaſſador, of whom I will write to you by the next more at large, and with ſome Reſolution, if he that promiſes it me can poſſibly do it. We have here from *Lyons* News of the Death of the Prince of *Soeſſons*. I muſt here break off; ſo I kiſs your Hand.

Venice, Novemb. 20. 1612.

LETTER XCVIII.

SInce the Seaſon has been ſo wet, theſe Couriers do not keep their times, which is the Reaſon that Letters do not come in anſwerable times. This laſt did Yeſterday bring me Yours of the 3*d* of *October*, and the 1*ſt* of *November*, with the Adviſe that you had received mine of the 25*th* of *September*; and ſo I perceive that you have all I ſent; for I did not write on the 9*th* of *October*, not imagining that the Courier would be gone, becauſe he that was expected from *Lyons* was not come in. I believe my other Letters will find the way to you in time.

I was in great Haſte when I wrote my laſt; how I can write a little more leiſurely. Firſt and foremoſt, therefore, I am to give you many Thanks for the Advices you ſend me in the firſt of theſe two, they were very welcome to me. We had the News of the Count of *Soiſſons*'s Death

Death in fifteen Days, which every Body looks upon as unſeaſonable, believing that Prince was a ſtay to the State, to keep it from tumbling headlong. But nevertheleſs we muſt not let go our Hopes, but expect Help from God, when there is none to be had from Man.

Conti is not a Man. *Conde* is ſaid to be but a ſhallow one. Theſe are three Points. Really it is a great Judgment of God, that for ſome Years, all the Deaths of Princes have been to the Intereſt and Favour of *Spain*, even thoſe of their own Party. All things look as if they did fatally conſpire to that King's * Greatneſs. 'Tis true, that the Anger of God doth then ſhew it ſelf moſt, when People think themſelves the ſafeſt. God grant that all may be to his Glory.

As to the Buſineſs of a League with the States, ſeeing there is great Jealouſy of *Spain* here; he that ſhould directly propoſe any ſuch thing, would meet with a contrary Effect, becauſe it would be thought to give an occaſion for it. I know that when you come to read this, you will ſay, that it would be quite otherwiſe; and I ſay ſo too; but there is a great Difference between Men that have been actually in War and Battel, and thoſe that are buried over Head and Ears in Eaſe and Idleneſs. The only way in the World for it, is to do it by Exchanges of Embaſſy; and ſo to treat of Commerce, which will be the next neceſſary Buſineſs, and Ships, and Souldiers, and Money, and other Aſſiſtances: and I would have you

* Things are ſtrangely altered ſince; and now the Greatneſs is got into another Corner: but he that humbles one will humble another.

you believe it firmly, that as the firſt Step into this Affair ſeems difficult; ſo when that is once over, there will be more need of the *Bridle* than the *Spur* to carry on the reſt.

That other Letter to me, made me very ſad, fearing that the Affairs of that noble Realm would jumble together into ſome Diſorder: but my Grief was well qualified by reading another Letter of Yours to Monſieur *Aſſelineau*, wherein you put us in Hopes, eight Days after t'other, that they would come to themſelves again; and not only the publick Buſineſs of the Kingdom be ſettled, but that alſo of the Duke of *Rohan*. And ſo I pray God it all may do, and be according to his holy Will.

Every Body here has been lately troubled at the News of the Prince of *Wales*'s Death, which God grant it may not overwhelm the King in Sorrow, being ſo great a Loſs that he could hardly have a greater. This will take off all the Intrigues about his marrying, which I was highly pleaſed with, (though I knew they would all end in Smoak and Nothing) becauſe they ſerved very much to tame ſome body, and were carried on with much leſſening of the Pope's Reputation, that Popiſh Princes ſhould treat at that rate of marrying their Daughters and Siſters with Proteſtant Princes. But here we are, where we were before, ſeeing great Men die ſtill in Courteſy to *Spain*.

There is not a jot of News in *Italy* that is worth ſending to you. We are told here that Monſieur *Richiers* has written in Defence of his Book, and that his Anſwer is in the Preſs; I ſhould be greatly pleaſed if it be ſo; and I deſire

to know the Truth of it, conceiving that if in *France*, and amongſt Catholicks, ſuch a Doctrine as that will paſs current, there is a good wide Gate open [for ſomewhat elſe.] It is not always to be look'd for, that a thing ſhould be perfect at firſt: 'tis good ſometimes to imitate *Nature*, which firſt begins with rough Draughts of things, and then poliſhes and compleats them afterwards. The Pope's Hatred againſt the Republick increaſes every Day; yet there will be no falling out, for the Reaſons you have heard more than once. Methinks I ſee here, as ſometimes I have in Summer, that the Clouds come down even to the Ground, and yet it doth not rain: juſt ſo is War here.

The true Reaſon of this is, becauſe *Spain* would firſt diſpoſe the Matter, by making an Intrigue with *Venice*, which he makes haſte to do; and there is no Remedy for it, but by falling out downright with him; but that is a thing not to be ſeen, becauſe God doth not open ſome Mens Eyes: it will be ſeen, it may be, when God pleaſes; whom I beſeech to bleſs you with his Grace: So I kiſs your Hand, as Signor *Molino* and Father *Fulgentio* alſo do. I ſhall be very glad to know whether any thing be done in Monſieur *Thuanus*'s Buſineſs.

Venice, Decemb. 4, 1612.

LETTER

LETTER XCIX.

SInce the laſt that you had from me is of the 25*th* of *September*, you muſt needs miſs four more, *viz.* of the 4*th* and 23*d* of *October*; of the 20*th* of *November*, and the 4*th* of *December*: but all yours are come ſafe to me: I have already given you an Account of the Receipt of thoſe of the 16*th* and 31*ſt* of *October*: this preſent one is of the 13*th* of *November*, which I anſwer, having ſcarce had time to read it over, the Courier did ſo much make me wait for his coming [every Minute.]

Concerning the League with the States, I have written already; and I believe by this time you may have my Letter; and I have nothing elſe to ſay about it. I am very much pleaſed to hear there is a way found out to divert the Troubles of that Kingdom; and truly I am in hopes it will take Place; and that all Impediments which Satan throws in will be prevented.

I thank you for the good News you ſend me of it: I wiſh I could as well ſend you as good from hence: but I can tell you no more than this, that we ſtand idling at the old rate.

We have certain Advice, that the *Flota* is arrived in *Spain* from the *Weſt-Indies*, with eleven Millions [of Pieces of Eight.] Whereupon they have concluded with the *Genoeſe*, to remit a great Sum (I know not preciſely how much) into *Flanders*: they ſay, this is to pay off their Gariſons there; but God grant there be not

ſomewhat elſe in it more than we know; though Word is brought us that things are quiet with the Archduke, and the Lords States of *Holland*. But the Fabrick of *Mulheim* makes us think otherwiſe, and the Diſcord between *Brandenburgh* and *Newburgh*, which cannot be cheriſhed but by ſome heat of the *Diacatholicon:* and *Saxony* is ſo ill-diſpoſed, that an eaſy Matter would make him turn Papiſt. And I would not have you look upon this as a light Thought of my own; for I have good Reaſon for what I ſay. It may be he will never do it for Fear of his People. The Biſhop of *Bamberg* is ſhortly expected in *Rome*, as the Emperor's Ambaſſador, who has already return'd 60000 Crowns thither, beſide what Money he carries with him; ſo he will make a ſplendid Show.

Poſſibly, beſides Matter of Ceremony, he may have Buſineſs of Moment to do there; of which if there can be no Judgment made by the cloſe Conference that has paſs'd between Archduke *Leopold*, the Duke of *Bavaria*, and the Count *de Vaudemont*; yet this is certain, that the Eccleſiaſtick Princes of *Germany* do all they can, contrary to their Cuſtom, to get a Treaſure of Money ready. Monſieur *Aſſelineau* has not your Letter yet, becauſe I could not light upon him to give it him ſince I had the Packet.

Wonder not therefore if you miſs his Anſwer to it: I ſhall try again to get him found out; but I cannot tell whether I ſhall have the luck to meet him. Here I conclude, returning you the Salutes of thoſe three you remember; and kiſſing your Hand my ſelf.

Venice, Decemb. 18, 1612.

LETTER

LETTER C.

THough to this very Hour I can't tell whether the Courier that came in laſt Night, brought me any Letters from you, or no; yet to follow Orders in giving you an Account of things here, I am minded to be before-hand with your Letters, which I long to ſee, that I may know what good Courſe things with you take. I wrote laſt to you on the 18*th* of *December*, ſince which time we have had *Abundance* of News in *Italy*.

The *only* Son of the Duke of *Mantua* died lately in his Infancy; and his Father followed him ſoon after: he has left only one Daughter, who may hereafter prove *a Stone of Stumbling* to the Houſes of *Savoy* and *Mantua*. It ſeems the Duke of *Savoy* pretends to the Marquiſate of *Montferrat* for her, to the Excluſion of the deceaſed Duke's Brother, alledging Cuſtom for it, that that State deſcends to the Females, nay came to the Houſe of *Mantua* by the Duke's great Grandmother that is now dead.

On t'other Side the *Mantuans* ſay, that *Maximilian* the Emperor united that Marquiſate to the State of *Mantua* in one only Body; and ſo it can never be parted from it, but muſt always go along with it. If *Italy* were not awed, this would be an Occaſion of diſturbing the preſent Quietneſs of it; the Duke of *Savoy* having great Opportunity by his Nearneſs, and great Intereſt, of getting that Eſtate to his Family: And he is at this time arming, telling thoſe of *Mantua*,

that he does it againſt the *Swiſſers*; and telling the *Swiſſers*, he does it againſt thoſe of *Mantua*. But the Spaniards will have no Broils hereabouts, nor will they have the Duke of *Savoy* grow any bigger: whereupon it is very probable that things will be no otherwiſe than they are. The Biſhop of *Bamberg*, the Emperor's Ambaſſador to the Pope, is arrived in *Rome*; a noble Embaſſy: I reckon it ſo; as there is not ſome German Prince ſent Ambaſſador into *Italy* by the Emperor.

This Gentleman pretended to *the right Hand* of every Body in *Italy*; and has thought himſelf affronted, becauſe it was denied him by the Cardinal in *Ferrara*; and becauſe the Cardinal that is at *Bologna*, to avoid theſe Ceremonies, counterfeited himſelf to be ſick. He refuſed alſo to go to *Florence*, becauſe that Duke did not agree to give him Place, as he demanded. But after all, laying aſide all theſe Pretenſions and Punctilio's, he went to *Rome*, contenting himſelf with the Compliments which that Court uſes to make; where the Cardinals know better things than to *give the Wall* to the beſt Man alive [excepting my Lord Mayor.]

'Tis not yet known, whether, beſides the *great Buſineſs* of Compliments, he has any other Negotiation; 'tis very likely he has. I am full of Expectation to know the manner how he has treated with the Pope in *Ceſar*'s Name; whether he has uſed the Terms of *Obedience* and *Fidelity*, as was the Cuſtom anciently; or that of *Obſequiouſneſs*, as *Maximilian* the ſecond uſed; or a *middling Word* between both, as *Rodolph* uſed to accoſt him with. I believe this Emperor will have

have his Empire handſell'd with more Work and Trouble than People think, becauſe we have Advice, that the Turks have taken three Places in *Upper Hungary*, which is a thing they don't uſe to do, but when they are altogether at Peace in the *Levant*. As for other things; the Differences between this Republick and Archduke *Ferdinand*, upon the Account of the *Croats*, are quieted, and there is no more Talk of them: but between the Miniſters of both Princes upon the Place, there is a way contriving how to redreſs paſt Miſchiefs; but more to prevent others hereafter.

The Cauſe of the Accommodation comes from *Spain*, which will have things quiet; and takes it as a Compliance with their Reaſons, that the States of *Italy* do not fall out; but by Arts of Peace, or of Diſunion amongſt themſelves, may at laſt ſtoop to a more powerful Command. And thus I have told you all my News; it remains only to tell you, that this being New-years-day, I ought to wiſh you Happineſs this Year and for ever, as I do; beſeeching God to bleſs you with his Graces, and to grant me a Power of ſerving you, as I deſire to do with all my Heart. So here concluding, I kiſs your Hand.

The time draws near now of ſending Ambaſſadors to *France* and *England*; I know not which of theſe two Countries will fall to Signor *Barbarigo*; but I hope he will be to go your way. He and Signor *Molino*, and Father *Fulgentio*, ſend their beſt Reſpects to you.

After I had written all this above, I ſaw one of yours written to Monſieur *Aſſelineau*, whereby I ſee, that many of my Letters are come ſhort

of home; and I cannot imagine how, or by whoſe means: but all Yours are come ſafe to me: all which I write to you for Advice-ſake, not being able to tell from whence the Fault comes.

It cannot come from Signor *Guſſoni*; becauſe ſeeing him careful in ſending your Letters hither, I judg he is as careful in ſending away mine to you. I kiſs your Hand again, beſeeching God our Lord to give you all Happineſs.

After the folding up and ſealing of this Letter, there is one of yours come to me, dated on the 11*th* of *December*, whereof being able to read no more than the clear Words, I am obliged to ſtop here, and tell you that you may expect an Account of it by the next.

Venice, Jan. 1, 1613.

LETTER CI.

THinking Yeſterday that the Courier was gone, I ſent my Packet to the Poſt; and in a little bit of Paper gave you an Account of the Receipt of Yours of the 11*th* of *December*, without having thorowly read it. The Courier ſtopped his Journey till to Day; and ſo I have had time to thank you for the Advices you ſend me, which I have alſo imparted to Signor *Barbarigo*, who, in that Particular that concerns him, *viz.* that you had received his Letter, and would do what he writ about, by thoſe Opportunities and Conveniences which the Matter requires, bids me give you his Thanks, and prays you not to fail.

I'le

I'le tell you this one thing more; that it is reſolved now that he ſhall go Ambaſſador to *France*; and there is no more doubt of it, and he will be there in the Spring. I am heartily glad at this for divers good Reaſons; and I believe you will be as glad for your part. So, to trouble you no further, I conclude, and kiſs your hand.

Venice, Jan. 2, 1613.

LETTER CII.

THE laſt that I had from you, a Fortnight ago, was of the 11*th* of *December*; and the laſt that I wrote to you, was of the 1*ſt* Inſtant. By this Courier I have no Letters, except one from Monſieur *L' Eſchaſſier*, dated the 19*th* of *December*: ſince which time I am apt to believe that there may be ſome News amongſt you; at leaſt of ſome great Diſcontent the Queen hath given the Proteſtant Party; which I ſhould be extream ſorry for, for the Conſequences that ſuch a thing would drag along with it. We know that every thing falls out according to the Will of God, and for our Good; yet we cannot forbear deſiring them, according to human Affections.

The Biſhop of *Bamberg* is at *Rome*; who at his coming thither, gave out that it was to treat with the Pope to the great Dignity of the Empire: but for all that, he did not only forbear the Terms uſed by *Maximilian*; but exceeded alſo thoſe of *Rodolph*.

His

His Negotiation ſeems to be, to reſtrain *actually* the Eccleſiaſtic League; and in *appearance*, ſhew, that it was diſſolv'd; that the diſſolution of that of *Hall* might be treated of in an Imperial Diet afterwards. As for other Matters, there is nothing new in *Italy*, becauſe the Difference between *Savoy* and *Mantua* will be reſolved of in a Treaty. I muſt tell you further concerning the Jeſuits; that their Power has appear'd ſo great in *Conſtantinople*, that they have gain'd the Greek Patriarch ſo far, that he did nothing but promote their Intereſts.

Whereupon the Greek Nation, to prevent the Confuſion of their Religion, has been fain to get the Turks to depoſe the Patriarch: and ſo the Vizier has depriv'd him of his Dignity, and made the Patriarch of *Alexandria*, who is a Candiot by Birth, and a learned Perſon, even in Weſtern Learning, Patriarch of the Imperial City: and ſo that Attempt for *them* is ſpoil'd. Now they are indeavouring, with all poſſible diligence, to get the Turk to grant them the Place and Guardianſhip of the Holy Sepulcher at *Jeruſalem*; which has been a long time in the hands of the Cordeliers. They make vaſt Preſents to obtain it, and ingage to pay a Yearly Tribute for it: if they get their Point, any ordinary Judgment may eaſily imagine what vaſt Quantity of Money they will pick up in all Kingdoms under pretence of ſending it thither [to maintain the Charges of the Holy Sepulcher.] And the Convenience they will have of training up *Ravilliacs* [and King-killers] and thoſe that muſt go *a Santering and* trotting thither for Devotion-ſake, upon occaſion of old Chri-

Chriſtian Monuments, Dens, Caves, and ſuch things, which may make Impreſſions upon People that are tired with the Journey, to make over to them whatever they pleaſe, in places where they are wheedled into an opinion of ſeeing Miracles. And who knows but that there may be a deſign too of ſending ſome Prince a gadding thither, and leaving his Kingdom to ſhift for it ſelf? For there is much reſemblance between *Lewis* the *Ninth* and the *Thirteenth*, in reſpect of their Birth, Education, and *ſome other things* that would be conſidered.

Theſe things do not ſeem to be ſuch vain Surmiſes and Conjectures: they are at leaſt poſſible; but that God is above all. I am very deſirous that things with you may hit upon a right way, and that theſe 3 Months may ſoon get over our Heads, that I may write my Mind freelier to you by Signor *Barbarigo*; who ſalutes you kindly, with our two other Friends: ſo concluding, I kiſs your Hand.

Venice, Jan. 15, 1613.

LETTER CIII.

MY laſt was of the 15*th* Inſtant; and I gave you an account therein of the receipt of Yours of the 11*th* of *December*. Now I muſt acknowledg alſo the Receipt of the 24*th* of the ſame Month, and return you my hearty Thanks for what you communicated to me therein. I ſhould be very glad, if there could be an Underſtanding between the Republick and the States

States of *Holland*: only I am afraid, that the Suſpicions here, and the Intereſts of both Countries, will hinder the Correſpondence.

But I am hugely concern'd at what paſſes amongſt you; fearing that things may end in a Quarrel: I have had great apprehenſions of it, not only upon the account of the League againſt *Guiſe*, but of *Bovillon*'s Propoſal too.

I pray God that all may turn to Good: I ſhall always take it for a Favour to be inform'd how things ſpeed. Signor *Guſſoni* writes me word, with ſome anxiety, that all Letters ſtill come to him with thoſe of the Venetian Ambaſſador (I ſpeak of Yours) ſtopt there for a Month. Let this be by way of Advice to you; and with aſſurance, that there is no truſting our Ambaſſador there.

We have nothing here in *Italy* to talk of; but the vaſt Pretenſions of the Duke of *Savoy*; not only for the Marquiſate of *Montferrat*, but alſo for a million and three hundred thouſand [Ducats] in ready Money, five hundred thouſand more in Jewels, two hundred thouſand more in Moveables, and a yearly Revenue of a hundred thouſand more of allodial Profits and other Improvements; which all *Mantua* would never be able to pay. It makes me wonder, how the Grandfather by the Mother's ſide ſhould pretend to Guardianſhip of one who has her Father's two Brothers alive. There is a Report, that the Dutcheſs Dowager is with Child: the Duke of *Savoy* [her Father] would fain have her near him; and the *Spaniards*, under a colour of preſerving Peace between both Houſes, would have her to *Milan*.

This

This neither pleaſes *Mantua* nor *Savoy*. I don't queſtion, but the Spaniſh deſign tends to get the New Duke declare for them; which is a very hard leap. The Prince of *Savoy* is at *Mantua*, upon an Opinion, that they may ſet things to rights, and have no need of the interpoſition of one that is more powerful.

There is not a word more of the Biſhop of *Bamberg*'s Negotiation in *Rome*: This is certain, that he will ſtay there all the Winter, and then go to *Naples* to ſee the City; and ſo Home: which argues, that he is come about Buſineſs that will be long digeſting, and it may be till he have an Anſwer from *Spain*.

'Tis very certain, that the Emperor is a Man for the Pope, if ever there were any; and this, not upon any Principle of Faith, but meerly for temporal Ends; which is a great deal worſe. We have certain News here that the Grand Signor has ſent a Chiaus to the Emperor; and that after he was gone from the Port, there was a Guard ſet upon the Ceſarean Ambaſſador. What this Chiaus has to do, is not known certainly, but 'tis thought, he comes with an abſolute Proteſtation againſt all Embaraſſments of his Maſter in *Tranſilvania*.

'Tis ſome months ago ſince it was ſaid, that the Emperour wiſh'd for War with the Turks, to divert *that* which might be at *Home*: if this be what he would have, the Grand Signor will do him the favour to let him have his Wiſhes: but God grant that he may not have *both* upon him, which he has not wherewithal to maintain; becauſe the Proteſtant Princes are wiſe, and apprehend Danger. I perceive by Monſieur

Aſſeli-

Aſſelineau's Letter, that *Tilenus's Jangle* is up again: I am afraid it will produce ſome Miſchief; and I could wiſh that no Body would trouble himſelf about returning him any Anſwer, but that all would leave him to diſpute and wrangle by himſelf; becauſe ſo, the Fire would ſoon be quench'd for want of Fuel; and if ye ſhould fall into Parties and Contentions, you run a great Hazard of a great Conſequence. And it ought not to enter into conſideration, that the thing of it ſelf is of ſmall Moment, go which way it will; for all the former Miſunderſtandings have been juſt ſo: and however little they be in themſelves, yet Men make them great by Opinion, and ſtanding up for 'em.

The Heat goes off, where it has no Oppoſition or Food. So likewiſe as to the Matters of Monſieur *Ferrier*, I ſhould rather wiſh that the Churches would give way, than have a Gap open'd for *Appeal*; becauſe it is a thing of Conſequence.

The Duke of *Savoy* ſtill continues in Arms, without getting any thing by it, for ought the World ſees, but the waſting of his States. The King of *England* has ſhown him a favour, having given him an account of the Death of the Princes of *Wales*; and alſo written a Letter of it to his Daughter *Maria*, who was talk'd of to marry him. And ſo he will diſpatch an Ambaſſador expreſs to that King, to the no-very-great-liking of *Rome*; which does not care for ſuch kinds of Communication. I underſtand, there is at *Rome* a Friar of the Order [of S. *Francis*] of *Paula*, ſent by the Archduke's Ambaſſador that is reſident in *England*; this Fellow is mighty buſy

and

and close with the Jesuits there, and with others of the Court; and no Body can find out what it is they are upon. But how is it possible, that in the great Negotiations *there*, they should be quiet, and have nothing to do? We must needs believe they reserve themselves for a greater Blow: which I pray God to prevent or divert; whom I beseech also to grant you all Grace. So I kiss your hand, as our Friends here do.

Venice, Jan. 29, 1613.

LETTER CIV.

THis Courier has brought me nothing from you this bout; which I only give you notice of, that in case you have written, we may get to the knowledg of whereabouts the Fault lies; and not that I desire you to write, when you are busy about somewhat else, for I am abundantly satisfied of the continuance of your Favour, by the Testimonies of it which I find in those Letters which you write with your convenience.

I have no great Business to tell you. The Differences of *Mantua* are near being compos'd. The Dutchess Dowager is retired to a Castle in the Country of *Mantua*, call'd *Goito*; where she is to be attended on by *Savoyards*; but the Castle to be kept by *Mantuans*.

As for other Matters, they are quiet and still in *Italy*. The Bishop of *Bamberg*, the Emperor's Ambassador, has done his Embassy, as to ordinary Matters; and the Pope has ratified the

the Election of the new Emperour, with these words, *Matthiam Regem Romanorum electum in Imperatorem confirmamus:* And there is a Public Instrument drawn, both of this Act, and of that which the Ambassador did to the Pope. But for the rest, besides those words 'tis kept private: possibly, because it may not be seasonable, that all the World should know it at this time.

From the *Levant* we have certain information of the departure of the Persian Ambassador homewards, accompanied by one of the Grand-Signor's Ministers, that goes to set out the Confines: which is a very subtile thing; having it in his Power, if it turns him to an account, to break the whole Treaty upon this very Point.

The Sultan has resolv'd to turn his Arms Westward: and though the Souldiers which are usually upon the Confines of *Persia*, are enow to defend them; yet he has sent 5000 more towards the Frontiers of *Persia*, and ten thousand towards the Frontiers of *Media*; and has declared he will go in Person; commanding all in Pay under him, to attend him without Excuse.

Before the Spring he intends for *Adrianople*, to get the whole Army ready immediately: and therefore 'tis not doubted, but at first Grass they will make up their Campagne, and march. 'Tis fear'd there is a great Storm coming upon *Moldavia*, *Wallachia*, and *Transilvania:* and God grant that what there is of *Hungary* left to the Christians, may never feel the weight of his Semiter.

'Tis not yet known, what Preparation the Emperour makes against him. 'Tis commonly thought,

thought, that he is not displeas'd at the War with the Turks, as being a lesser Evil, to divert a Civil War in *Germany*, that would be more abominable; and as being a way of making himself more respected and fear'd by the Princes of the Empire, if he once get into Arms: which to me, seems just like the Physick of a Doctor, that cured a Feaver by sending *him* to his Grave that had it. God Almighty grant that all may turn to his Glory, and the Welfare of his People: whom I also pray for all present and future Happiness to you: with which I kiss your Hand.

Venice, Febr. 22, 1613.

LETTER CV.

THere being come so many Couriers Letterless from you, I ascrib'd it to that which was worse than all, and which I see now to be true, that is, your Indisposition. I perceive by your writing, that your Hand is not right; and I am not pleas'd that you have made such use of it, because this does but serve to keep you the longer from being perfectly well. In short, we must give way to natural Necessities: I don't think, that you will have again such a grievous Bout as you write me word the last was; but for all that, I intreat you, not to give your self the trouble of writing to me to your Hurt; especially since you need Repose and Ease towards the regaining of your Health. I have had all your Letters; this last and all, of

the 4th of *February*. The last I wrote to you, was of the 22d of the same Month: which I hope will come safe to you; as also that before the 29th of *January*.

I am overjoy'd to hear the Causes of your Trouble is over; and that the Protestant Affairs are accommodated, and those of Monsieur *de Rohan*: and I hope that all will be ordered for God's Glory, and the Peace of the Kingdom. Signor *Barbarigo* returns you thanks for remembring the Business he recommended to you; and he intreats you to pursue it, upon all good and fair and convenient Occasions.

Betanus's Book has not yet been seen here; nor *Sciopius*'s *Ecclesiasticus*; either because they did not think that such kind of Stuff would go off here; or for some other Reason.

But that such kind of Books should be censured at *Rome*, never expect it. They will spread such a Report there, to divert a Censure that might be clap'd upon them from those parts. *Italy* is at the old rate still.

The Matters of *Mantua* are made up. The Dutchess Dowager is retired to *Goito* Castle, on the Confines of *Brescia*: which is kept by her Highnesses Servants within; but by the Souldiers of *Mantua* at the Walls of it. She has had a great share in the Agreement of the Matter by declaring, that she was not pleased to go to *Milan*, nor near her Father [the Duke of *Savoy*.]

There is a considerable thing has happen'd at *Turin*: the Bishoprick of *Asti* has some Lands, about which there has often been a Controversy between the Duke and the Churchmen: these

pretend-

pretending that the Sovereignty of them belongs to the Pope; and the Duke, as Count, pretending to an Acknowledgment of them from him. Now at last, a Fortification and Reparation being lately made therein; the Pope's Nuncio has thunder'd out an Excommunication against the President *Galleani*; but has only publish'd it in writing.

The Duke's Ministers seeing this, have declared that they look upon the Nuncio's Decree as Null, and of no Force or Justice; commanding that, without making him any Reply, there should be a Process of Exaction made; and they are come so high, as to use these words; That *the attempt of the Nuncio is not only invalid; but that the Pope's own Act should be so too, if he should do the same thing.* Men will be waiting to see whereabouts this very considerable Beginning will end, and that one of these Days the Republick will have such another *Job* about *Ceneda*; especially since there are many troublesome Matters about the Confines.

A Gentleman of Quality in *France*, but a great *Leaguer*, has affirm'd it to me, that the Duke of *Bovillon* talks of turning Papist. I don't believe it: but because the Person that says it, would not willingly tell a Lie; I conclude, that such a thing is either talk'd of, or hop'd for.

We have News from *Dalmatia*, that the Grand Signor is now at *Adrianople*; and that the Janizar-Aga is advanced as far as *Philippoli* with 25000 Men. We must have a little patience, and stay for further Advice, to know what there is in this of Truth and Certainty. But I am much afraid that the Turks will make

their Campagne, and do ſome notable thing before the Diets in *Germany* can be held. The *Auſtrians* make all the Proviſion they are able: but it will be a great Work for them, if they can but preſerve that piece of *Hungary* which the Turk has left them: for as to *Walachia* and *Tranſilvania*, I look upon them as gone already.

I pray, Sir, preſent my humble Service to Monſieur *Gillot*, whoſe Packet I have received, but cannot anſwer, this diſpatch, for want of time, the Courier being in haſte. I ſhould be very glad, that you would impart him the News I write, and eſpecially that of *Aſti*; telling him withal, that the time of Correſponding with him freely and in confidence, will be when Signor *Barbarigo* gets into *France*. So here concluding, I and our Friends kiſs your Hand; praying God to bleſs you with all Happineſs.

Venice, Febr. 26, 1613.

LETTER CVI.

Finding no Letters from you this Diſpatch, makes me believe, with a great ſenſe of trouble, that you have had another tough Bout with the Gout: which I fear you your ſelf occaſion, by uſing your Hand, before the Indiſpoſition of it was perfectly removed. In ſhort, If you would employ your Mind, you muſt have a tender regard to your Body. I am mightily rejoiced, to hear from all parts, that the Affairs

of

of *France* are quiet: God grant the bleſſing may continue.

There is a report that there are ſome Stirs in *England:* but whether it be for the diſtance of that Country from us; or of the ſecrecy of them; we don't know what to make of them: and the Reaſon, it may be, is, becauſe every Bodies Thoughts are upon the motion of the Turks, and what Courſe they will take in *Germany* to oppoſe them.

The Emperor demands Aid from the Pope; but 'tis not in his Power to contribute any thing proportionable to his Neceſſities; and what he is able to aſſiſt him in, would do him but little good, and himſelf much hurt. The King of *Poland* alſo is dunning him for Money; and it makes the Pope almoſt out of his Wits, to underſtand that that King is got into Debt, ſeven Millions deep.

I am told, that the Turks do ſhew great Favour to the Proteſtants in *Hungary*; which I much wonder at. But God makes uſe of all Inſtruments for Good. The Argument between the Papiſts and our People about the Confines, is untied again by a Trick: God make every thing turn to the Glory of his Majeſty; whom I beſeech alſo to grant you all proſperity.

Venice, March 12, 1613.

LETTER CVII.

MY last was of the 12th, and by this Courier I have received Yours of the 15th of *Feb.* and of the 4th instant: Which before I set my self to answer; I find a necessity of telling you, that Monsieur *Asselineau*, after he had declared to me that in a Letter of his to you, he had advertised you, how much Caution was necessary in discoursing with some certain Jacks-a-both sides, or rather Neuters; did, for what concerned me, shew me afterwards a piece of a Letter wherein you express some resentment hereupon: whereby (because amongst other things, you write him word, that he should impart that to me) it comes into my head, that you may have believed, that *Asselineau* wrote no more than what he had shewn me. And therefore I could not forbear making some little Apology for my self; because it would be a Grief to me, if you should not be very sure, that my esteem of you is such, as your Worth, and Prudence, and Goodness do deserve.

Therefore I do assure you, Sir, in the Word of Truth, that what Monsieur *Asselineau* did in that Point, he did without my knowledg; and if I had known beforehand of it, I would never have suffer'd it to be done: And I will tell you more than all this; that it is my natural Temper, to have no mediocrity in matter of Trust and Confidence; but where I cannot intirely trust a Man, I will trust him with nothing. You

are

as so well habituated to me, by the conversation of so many Years, that now at last to question your Prudence and Circumspection, would be to injure your Merit, and my own Judgment. I think verily that Monsieur *Villeroy* did this out of a good Intention, yet by this Action of his, and some other besides, he shews himself too abundant in superfluous Cautiousness and Caution. But it would be superfluous too, to go any further upon this Topic, being very well assured, that you will take this for full Satisfaction. And so I come to your Letters, I am heartily glad to hear, that Businesses are so adjusted as they are with you, that there is no fear of further trouble, and that the Churches are contented.

As to Signor *Barberino*'s coming thither; at first, I had no hopes or prospect of it: then, certain things started up, which made me believe he would come, as I remember, I wrote you word. Now again upon some new Accidents, I am fain to doubt of it; but next Week we shall certainly know the truth, for then will be the Debate, and if he do not go for *France*, he will for *England*.

I am troubled, that if he be not the Man to go [to *Paris*], there will go another that is as bad as he that is there already. 'Tis all in the Hand of God. About the Business of *Mantua*, I wrote you word before that the Dutchess Dowager was gone to *Goito*. Now all of a sudden she declares her self not with Child: and the Cardinal hath taken upon him the Title of Duke; and the Prince of *Savoy* is come Post to *Goito* to fetch her Highness to *Turin*: which

makes Men wonder at the ſudden reſolution, and queſtion with themſelves, whether it be a ſign of a better or worſe underſtanding between thoſe Princes.

The Biſhop that is Ambaſſador for the Emperor, has been treating of a League againſt the *Confeſſioniſts*; but it all broke to pieces, and vaniſh'd into Smoak, upon the conſideration of the Turks Progreſs; who gave us no ſuſpicion about *Candia*, their Forces by Sea being not ſo much as mean; but thoſe by Land, being above extraordinary.

About *Tilenus*'s Novelty, I ſhould think, the beſt way to extinguiſh it, would be to take no notice at all of it; and that this is ſo neceſſary that it would perſwade, nay force t'other Side to hold their tongue and make no anſwer to it, tho he ſhould write till he wears out his Fingers, and diſpute till he wears out his Tongue. In ſhort, every new Whimſy dies of it ſelf, where there is no ſpirit given to it by contradiction.

I am not fully inform'd about the State of the matter; but I think I underſtand ſo much of it, that I can tell, it comes into the number of thoſe things which will do a Man no hurt to be ignorant of. 'Tis a Matter of more Moment to me, that of *Richier*; and I am ſorry that he is forbid publiſhing of his *Defence*; and that which he builds obliquely upon the Authority of the Council of *Baſil*, will do no good in

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† This Buſineſs of *Tilenus* that he kept ſuch a pother about, to the diſquiet of the French Churches, was

these parts of Ours, upon the account of old and lasting Interests, which these Countries have espoused in opposition to that Council.

Concerning the Spanish Fleet, we make no great account of it here; because the Turkish Designs, as the greater Light, do darken the less; especially as it is believed for certain that *England* is very able to defend it self in the Kingdom of *Ireland*, and in *Virginia* too, against all that they are able to do against them. But 'tis an ill thing, that by connivance, they let the Jesuits get any footing there. The remembrance you give me of past Attempts, makes me imagine some imminent Change. It would be well, if no Protestants had a Hand in it: for then every body would be bound to make the greater account of it. I have seen the *Edict* and the *Result* of the *Council*, with great satisfaction; but I am more pleas'd with what you tell Monsieur *Asilineau*, was promised and not written; if at least that Promise will be kept. But whether the Queen depends upon *Spain* or no, you know best.

I had received before, by another way, the Collection of things about Monsieur *Richiers*; which are very useful for the defence of that manner and order which he has observed. But I am also very desirous that he would also defend his Doctrine effectually; because if the *contrary Doctrine* should once get Ground in *France*, which to this very day, has so bravely opposed all *tyrannical Doctrines*, I should greatly fear it would easily grow all *Europe* over.

The *little kindness* between the Republic and the Pope does still continue, and is become habitual;

bitual; but on the *Republick's* side, there is no great matter made of it: but 'tis without any design or bitterness: but on t'other side, it will cannot forbear to shew its *Teeth* (though it doth not *bite*) upon all occasions. *Spain* is the *Gainer* here; getting *something* from *Rome* and *something* from *Venice*, in respect of high *Tory-Popes-Men*; whereof there are a good number; and they by their *fybrile* managements grow *more* and *more*, as the true Friends of the *Liberty* of the *Republick* grow fewer; and *those* between both are easily laid *asleep*. But the *Work* of God doth not tread in the same steps with the *Work* of Men: it may be, when some think they are *a-top* of the *Wheel*, they will find themselves at the *bottom* of it. And this is all the *News* I can tell you.

Venice, March 25. 1613.

LETTER CVIII.

To *Don Baltasar de Caniga*.

BY a Letter from *Don Inigo de Cardenas*, I have understood, That the Marquiss of *Brandenburgh*, in the Name of the Dutch, and other Interessed, hath sent an Ambassador to *France*, to desire of the Queen, That she will not hinder them from Working on the Fortifications at *Mulheim*; and that she will assist them against all those who shall execute the Emperor's Mandates.

To which the Queen answer'd, That she was very

very ſorry to hear this Novelty, that ſhe would by no means give the Aſſiſtance deſired; and if they went on with ſuch Deſigns, would conſider, what was fitteſt to be done for her Son's Honour.

I adviſe you of theſe Matters, That you may underſtand them, and I charge you to conſider and do thoſe things which may be thought moſt convenient. That by the Hands of the Emperor a ſtop may be put to them; and that you be very watchful in this Point, to obſerve here the French Act, correſponding with *Don Inigo de Cardenas*, who is directed to do the ſame with you, that the pretended Deſign may be the better found out and diſcoverd. Be very particular to adviſe the Reſult of theſe Matters.

LETTER CIX.

I Have received, to my greater Obligation, the Anſwer of the Synod of *Paris*, with your Letter of the 8th of *March*. The Book is come in a time when I was free from Buſineſs; and ſo I had leiſure to run it over immediately.

Methinks there is in it, beſides thoſe Conceits of the Sorbon, the Hand of ſome good Lawyer, and there are ſome ſtrokes of it, as if Monſieur *L'Eſchaſſier* were the Man. I value the Book, and perceive by it, that the Author, or Authors, could ſay more, but that they are tied up by their Hypotheſis or Argument, to keep within Bounds. That ſame mixture of Eccleſiaſtick Government, of Monarchy, and Ariſto-

Ariſtocracy, looks like a compoſition of Oil and Water, which can never be incorporated [but one will get above t'other.]

Yet at this time *'tis much*, that there are ſome *Pope's-men*, which are not Jeſuitical altogether. I am greatly pleas'd to hear that the Affairs of that Kingdom go on quietly: in the mean time the King will be of Age; and if any Fault be, it will then be mended. By my laſt, which was of the 26th of *March*, I acquainted you with my fear of Signor *Barbarigo's* diſappointment in going Ambaſſador to *France*, *Peter Contarini*, the Biſhop of *Padua's* Nephew, and his Couſin, who is there at preſent, is pitch'd upon to be the Man. You will judg of the reſt by the Circumſtancces of it; only I will tell you, that *he* is *no great Conjurer*. Within a Months time, Signor *Barbarigo* will be choſen to go for *England*. I am in a pack of Troubles about contriving how we ſhall do, to continue our Correſpondence: and I ſee but ſmall hopes of finding out any good way for it, when Signor *Guzzoni's* Embaſſy is over: but it may be, God will provide. We have no News in *Italy*, but that the Affairs of *Mantua* are agreed.

The Dutcheſs Dowager of *Mantua* has declar'd her ſelf not with Child, and is gone; and the Cardinal has aſſumed the title of Duke. All the talk now is about a Match between the new Duke and the Dowagor. The Pope will diſpenſe with it, by the Precedent of Diſpenſation with the King of *Poland*. There has this happen'd in *Rome*, that that ſame *Mario Antonio Tani*, the Pope's Chamberlain, that *made ſo much*

much of our old Archdeacon at his Table at Dinner, that he died at Night of a Bloody Iſſue, is fallen into diſgrace with the Pope, and turn'd out of *Rome*; and it ſeems the Pope and his Nephew *Borgheſe*, are *not very good Cater-Couſins*.

All Mens Thoughts here are turn'd upon the Turks; who are getting a vaſt Army together; and what is very conſiderable, the Sultan himſelf is daily practiſing Arms, and takes into his Army *Tag Rag and Bobtail*, even the old Weather-beaten Baſſa's; inſomuch that he puts a World of Heart into his Souldiers, and makes them *long to be at it*. They deſign to be moving about the cutt of the firſt Graſs in *May*. 'Tis not ſeen what Proviſion the Emperor can make againſt them.

The Proteſtants of *Hungary* will have no hand in the Defence of *Tranſilvania*, as not belonging to that Kingdom. The Catholicks are contented to be ingaged in it: but they demand Aſſiſtance of Money, and refuſe to let Dutch Forces enter into *Hungary*; nay further, do require that ſome Gariſons, appointed formerly by other Emperors for German Forces, be diſmantl'd.

The Catholick League have made their Diet at *Francfort*; and it has been all taken up in a Contention between *Mentz*, *Triers*, and other Biſhops, and the Duke of *Bavaria*; becauſe he, as Head of the League, receives the Contributions; and yet for all that, quarter's Soldiers upon the Biſhopricks, and not in his own Country. The Spaniſh Ambaſſador is *making* Men for the Imperial Diet of *Ratiſbon*; which is

an

in Argument, that few Princes will go their
their.

Things look mighty difficult to disintangle. God Almighty grant that all may end in his Glory. The Pope has a cunning way of inviting the Republick, *with Threatnings*, to *come in* to the League with the Emperor and him: And the End is, that if the Turk should fall out with us, we might be forced, in sight of our Teeth, to depend upon them. Honest Men die away; and others are glutted with Quarrels and Controversies. Your old Friends salute you.

Venice, April 5. 1613.

LETTER CX.

I Am at a *Non-plus* to hear that you have had no Letters from Signor *Gussoni* of the 3d of *March*, and yet have not receiv'd with them mine of the 26th of *February*. But I will hope, that, as it has happen'd at other times, they stop somewhere by the way, and stay for another Dispatch, and will not be lost. Since those, I wrote to you on the 12th, and then on the 20th of *March*, at present I have received yours of the 23th of the same Month: so all your Letters have come safe; I hope, mine will have the same good luck. I am glad to hear that the Quiet of the Kingdom does continue; hoping that it will please God, it may be lasting. But of all things in the World, that make me amazed; I am most amazed that the boldness of those Preachers is suffer'd; having so fresh an Exam-

Example before you, of the League that began upon such Occasions. There is no question in the World, but these things are forbeen of by *Rome* and *Spain*: and if the Jesuits had not as much work as they can turn their Hands to, about the affairs of things in *Hungary* and *Poland*, I believe they would take as great pains to quiet them, as they would be as busy as they are. We have News here, that the Emperor is gone from the Diet of *Hungary*, without concluding any thing; nay with a Resolution of that Kingdom, that they will have no Foreign Soldiers among st them; and that the Dutch Garisons which are now in some Places of that Country, be removed; and they have publisht it, that they are very sure that the Turks do not intend to fall upon them.

What there will be of this, God knows. This is certain, that the Turks are still making greater Preparations, and have made Bridges to pass the *Danube*. Any mean person, much more the Emperor *Matthias*, that has had such experience of things, might have been sure, that the depression of his Brother [the former Emperor] would end in the greater lowring of his Successor.

I can't forbear being pleased to hear, that the Duke of *Rovillon* is so little regarded by both Parties. He will be an Example to such, as don't care how ill the *Common-Weal* fares, so they can but feather their own Nest, and secure themselves. I gave you before an account of the Reason why Signor *Barbarigo* does not go thither, but for *England*: and he will go by the way of *Holland*.

The

The Dutchess Dowager of *Mantua* is arriv'd in *Piemont*; and as to her marrying the new Duke; no Body can tell what's the Reason it staies so long. There is no more yet done in the Business of *Asti*. All things turn upon *Germany*; yet *Rome* minds it no more [than they do the great Horse upon the Capitol]; but says, [Hang't:] *What is there to lose in that Country, that's worth saving?*

The greatest part of Men live here without troubling their Heads; notwithstanding there is so great reason for it, more than uses to be, upon the Danger there is, that the passage of the *Grisons* will be shut up: which if God do not provide for, either by that, or some other way, they who would not open their Eyes and look about them, when they had Light afforded them to do it, may chance to repent in Darkness. I have done; only let me pay you the Respects of those Friends that you salute: And so I kiss your Hand.

Venice, Apr. 23. 1613.

LETTER CXI.

I Now receive Yours of the 9th of *April*; having sent to you on the 23d of the same Month. At present all Mens Eyes are towards *Piedmont*, upon the Duke of *Savoy*'s attacquing of *Montferrat*, and taking *Alba*, *Trino*, and other inconsiderable and weak Places therein. The Assaults were extraordinary sudden, when no Body so much as thought of any such thing.

And

And the Duke ſays, That the Motive hereunto was not his aim, but the Prince's his Son's; who took himſelf to be affronted by the Duke of *Mantua*, in having promis'd him divers things, and minding none of *them*; and therefore ſhewed him his Reſentment, by drawing his Sword.

For ought that appears hitherto, the *Spaniards* are againſt theſe Attempts, having refus'd the Depoſition of the places taken in their Hands; and ſaying plainly, they will have them reſtored again to the Duke of *Mantua*. The Progreſs of the *Savoyards* will be ſtopp'd; not only becauſe the *Spaniards* are oppoſing them with their Arms, but becauſe the Republic aſſiſts them with 300 Men and Money.

My thoughts are, that the *Fatality* of *Italy* is not for War; and therefore that in a few days we ſhall ſee all thoſe *Garboils* at an end. This is not a matter big enough for the high towring Thoughts of *Rome*; and they have ſcarce the News of any ſuch thing there. Theſe things have ſilenced thoſe of the Turkiſh Preparations; though they are continually increaſing: and the *People* in *Hungary*, and the *middling* ſort of Men, ſpeak it openly, that they are not afraid of the War, and therefore will give no occaſion for it, by putting themſelves into Arms. Since there are no other Seeds of trouble in *France*, but that of *Aigues Mortes* [in *Languedoc*], I hope all will go well.

The Duke of *Nivers*, who was in *Provence* in his way to *Rome*, has already altered his Mind, upon the Affairs of *Montferrat*, and is got into *Caſale diſan Vaſo*, the only ſtrong Fort of that

Country that can ſecure him from all Inconveniences: and ſo, it may be, he will defer his return into *France* for ſome Days. My Service concludes this.

Venice, May. 7, 1613.

LETTER CXII.

AFter Signor *Guſſoni* went from *Turin*, I left off writing to you, and the reſt of our Friends thereabouts; not that I ſuſpected the divers ways there are of ſending Letters to them [and you], but becauſe I cannot be ſure that the Letters that they ſend and direct to me in private Covers, will be ſuffer'd to find the right way Home. 'Tis no more than neceſſary to uſe Circumſpection; that it may not be thought we don't care what we write by way of Advertiſement to one another.

News concerning the Affairs of the World, I have none to tell you but this; that the Souldiers now in Arms in *Italy*, will keep ſo all the Winter: it may be ſome of the Foot, that know how to uſe a *Coulter* better than a *Sword*, will be ſent home to their Houſes: but the Horſe, and the Foreign Foot, and thoſe of *Naples*, will be certainly kept in Pay.

The *Turks* go on conquering in *Tranſilvania*, more becauſe there is no Body to oppoſe them, than by any great Force they have there. In *Conſtantinople* they talk big, of equipping a great Fleet againſt the Spring, to revenge themſelves for the Affront given them, in taking the ſeven

Gallies

Gallies from them: and they are at work, all Hands there, in making great Preparations: and yet I have ſome thoughts that they will not be able to do ſo well then, as they do now.

Monſieur *Aſſelineau* will inform you, what we are thinking to ſend about the Jeſuits. Let me intreat you, that, when you have an Opportunity, you would pleaſe to let Meſſieurs *L' Eſchaſſier* and *Gillot* know, that I retain a very quick Senſe of all their Favours, and that I keep their Letters by me, to anſwer them when I can but find Matter to do it withal. So concluding, I kiſs your Hand; beſeeching God, our Lord, to bleſs you with all Grace.

Venice, Novemb. 6, 1613.

LETTER CXIII.

HAving heard nothing from you for many Months together, I have been greatly troubled for fear that things have gone croſs to your Health and Proſperity: and I have indeavoured to help you by my Prayers to God for you; and I am hugely at a loſs, till I can hear of the Welfare of your Perſon, and the good Condition of your Affairs.

A Letter that is come from His Excellence Signor *Guſſoni*, does a little comfort me; wherein he tells me, that you are at *Paris*; though he checquers the News with a Clauſe that I cannot like, and ſays, that you are laid up of the Gout. I will hope, that that Indiſpoſition will end well. Let me hear, I pray, Sir, how

your own Affairs are; and the hopes, if it may be, that the Publick Ones will mend; having a great deſire that we may come to our old Work again, and repair our broken Correſpondence: which is a thing would pleaſe Monſieur *Aſſelineau* up to the Skies; who, as he has told me his Sorrow for not hearing any thing of you, ſo now he is overjoyed, that I tell him you are at *Paris*; and hopes that you will favour him with a Letter, when that malicious Gout of yours will but let you have the uſe of your own Fingers.

Formerly, the way I had to write you any thing ſafely, and free you from the tedioufneſs that there is in an *Alphabetary Cypher*, was by inventing *that tranſpoſitory one*; in which, notwithſtanding, there were three great Imperfections. One, that it did not free you from the Alphabetary one; becauſe one only proper Name, ſet in any place, or any principal word beſides, might give ſome hint at what was in the Letter. The ſecond, becauſe the leaſt Miſtake, committed in any place, made the whole impoſſible to be underſtood. And the third, becauſe Articles or Conjunctions were apt to breed the Difficulty, whether they ought to be join'd, or parted from the principal Word.

I think I have diſcovered a way of remedying exactly all theſe Imperfections. The firſt, by dividing proper Names, or Words of importance, in two or more parts, though it ſhould be Letter by Letter; ſo that there is no need of an Alphabetary Cypher. The ſecond is help'd by little ſpaces mark'd: ſo that a miſtake happening between, it cannot come in betwee

one

one and t'other, and ſo it is not mix'd with the reſt of the Matter; and this makes it eaſy to mend it.

The third Imperfection is help'd, by ſeparating all that which is written in a mark'd Space, by a little Daſh: As for Inſtance, you may put three or four Words in one ſuch Space, or only half a Word, which makes it altogether unexplicable to one that has not the Counter-Cypher. I here ſend you a Copy of it, that when you pleaſe, and can, you may do me the Favour to let me hear from you under this ſort of Character. I my ſelf ſhall not uſe it, till ſuch time as I hear you have it ſafely. I continue my Prayers to God for you, that he would grant you all Proſperity, and that I may have ſome Occaſion of employing my ſelf in your Service. So concluding here, I kiſs your Hand.

Venice, Decemb. 21, 1617.

LETTER CXIV.

IF I ſhould try a Purpoſe how to expreſs the Satisfaction of my Mind, when I caſt Eye on your Letter to me, dated the 21*ſt* of laſt Month, I am very ſure I ſhould fall ſhort in my Words by many Degrees, of telling the Joy of my Heart which it filled me with.

Hearing for ſome Years laſt paſt, of the Troubles of that moſt noble Kingdom, I have ſtill thought of you, and with great Compaſſion to your outward and inward Condition, was grievouſly troubled at it, when once I found by my

Lord Ambaſſador *Guſſon*'s Letters, that you were at *Paris*, ſo miſerably hamper'd with the Gout; but I had ſome Pleaſure mix'd with my Grief, in hearing of your good Eſtate, though diſcompoſed by your want of Health and final Recovery. Now at laſt, ſince the Reaſon of my Concern for you ceaſes, and I ſee your Hand at Liberty again, by the ſame even and ſteady Writing that you formerly penn'd your Letters with; and judging by that that your Strength is returned, I have thank'd God for it, praiſing him, as I ſhall always do, that he will pleaſe to hear my Prayers for the long Continuance of your Proſperity and Health, and grant us an Opportunity of converſing together as we uſed to do, if on your ſide, it may be without any Inconvenience to you.

By the four Pieces which you ſent me, and by other Ways and Notices, I perceived, to my great Sorrow, what an ill Condition that Kingdom is in; and we here feel our ſhare of it, more than any Body can think, who is not to be at the Feſtival and Tragedy, which you foreſee will be acted. I am indeed afraid that we ſhall have the only part of the *Chorus*. I am not without ſome Hopes that the Goodneſs of God will look upon *our* and *your* Miſeries with an Eye of Pity; yet the Diſpoſition of all Sorts and Conditions of Men is ſuch, that I cannot cheriſh thoſe Hopes in my Mind, but with a great deal of Uncertainty. Our Country is all ſurrounded with the *Auſtrians*, excepting only the *Val-Teline*, which is at a vaſt Expence.

There is no getting any other Paſſage open, through the ill Actings of the Miniſters of that King,

King, that do all for *Spain*, againſt their own proper Intereſts. We have had the very Heavens againſt us, having had no favourable Winds theſe three Months, to bring in People by Sea, to ſerve us. The War has been with ſome Diverſion by the Means of *Savoy*, who is therefore paid 75000 Ducats a Month; and he can neither hold out without us, for want of Money, nor we, without him, for want of Men. *

The *Spaniard* propoſes Terms of Peace; you know how advantagious that is for him, and how weak we are here. I am afraid he is not to be won by fair Words or inſidious Effects; and that by an over-fond Deſire of Peace, or ſome Trick or other, there will be ſuch a Diſtruſt created amongſt us, as will facilitate the Agreement; which thoſe that be wiſe know, that though in Appearance it will look fine and tolerable, yet will end in an univerſal Slavery of *Italy*. If *England* or *Germany* were but more vigilant, and by their Indeavours at leaſt, would but preſerve theſe two in Union, and help them to defend themſelves from the Spaniſh Tricks, it would be a very advantagious Work.

But the Fate of all *Europe* makes it plain, that whilſt there is only Reſiſtance made againſt them

* This was the War between the Republick and the Houſe of *Auſtria*, upon the Account of the *Croats* plundering the Venetian Subjects upon the *Adriatic*, which drew in the King of *Spain* to ſide with the *Auſtrians*, and the Duke of *Savoy* with the *Venetians*, which began in the Year 1615, and ended the Year this Letter was written in; the Father has a large Account of it, which will be ſeen, God willing, hereafter. The Seeds of this War were ſown long before it broke out, as is plain by divers of theſe Letters.

by little Pieces and Parcels of it; it will all at laſt fall into Subjection and Loſs of their Liberty. This Year we ſhall have the *Spaniards* domineering in the *Adriatic*; which, it may be, will bring the Turks this way: and it would be well if they would do ſo; for they are not ſo bad as the *Spaniards* are.

In things that have been within my Ken and Experience, I cannot ſay that I ever * hit right upon the Iſſue of any of them, as it proved afterwards; and having obſerv'd that the Predictions of the wiſeſt Men have had no better Fortune than my Conjectures, I dare not truſt my ſelf in ſaying any thing before-hand, how things will be. God keep you in Health. So I kiſs your Hand.

Venice, March 28, 1617.

LETTER CXV.

I Have received two of Yours under one and the ſame Cover; one of them dated the 14*th* of *March*; t'other of the 21*ſt*: in Anſwer whereunto I muſt firſt ſay, about Monſieur *Thuanus*'s Requeſt, that it is my Deſire, as much as it can be his, that he ſhould be ſatisfied; and that I agree with him in Opinion, that it would be for the Common Good.

But we are fallen into times, wherein 'tis not enough

* The Word in the Copy is *congiurato*; no doubt the Father's Word was *congetturato*.

enough for a Man to have a good End and Design, nor be govern'd by good Counsel and Advice, attended by prosperous Success, unless withal he goes along with the Crowd, and steers as the World would have him. I will beg of the Ambassador, to inlarge and open himself as far as ever he thinks he may, and to have a greater Regard to other Reasons, than those that concern me. To use any Indeavour with that other Gentleman whom you mention, who is at present here, would signify nothing, because it was not he that had this Translation, but his * Chaplain, that is not now with him, to whom, if you remember, I wrote a Letter about this Business, which I sent to you.

But I believe I shall find a way to satisfy Monsieur *Thuanus*. Your Intention to leave *Paris* will be much commended by any that knows what the *Italians* are: and I am pleased to hear that you pitch upon *Saumur* as a Place to retire to, not only because it will be safer than *Orleans*, but because you will be near that accomplish'd Gentleman [the Lord *Mornay*] to whom I pray present my humblest Service, and acquaint him with the high Value I have for his Worth, Goodness and Learning. Monsieur *Desdiguieres* is returned over the *Alpes*, only with his Family, but without any Intention of sending away any Body else.

I don't question but there has been abundance

* Ten to one but this is the Business about the Father's Account of the Quarrels between the Republick and the Pope, which will be understood by Letter XCIV, and the Marginal Note upon it.

of *French* loſt in that War of *Piedmont*; but this is always the Fortune of War; but it may be it has made as many Souldiers as it has knock'd o'th head, if not more. I have been ſtrangely wondering at the News, that the Count *D'Auvergne* has ingaged to be under *Marſhall D'Ancre*; and this ſhould be for a Counterpoiſe to the Diſputes of our *Italian* Commanders, amongſt whom you ſhall never find a mean and inexpert Man which will truckle to a great and skilful Officer; which is one of thoſe Reaſons which keep them from being able to do any great Good.

He muſt needs be a Man that is ſtark blind, that does not ſee the Yoke made for the Neck of *Italy*. But Fate leads the *willing*, and drives the *ſtubborn*; and we abound in ſuperſtitious Men, and more in vicious and debauched Men, that will rather be Slaves in Idleneſs, than take any Pains for Liberty. And we have had a Doſe of * *Diacatholicon* too, that has work'd upon us. This third is irremediable: the ſecond needs a good luſty Thump to awaken us; and the firſt is as helpleſs as the third.

The War has been two Years in *Piedmont*, and one in *Friuli*; and there has not been the leaſt Blow given to *Superſtition* in all this while: nay though we have had 3000 *Hollanders* to aſſiſt us, it is not expected, nor was it believed by me, that the War was the way to bring in *Truth* amongſt us. I ſee it is not.

So

* This Word has always a pleaſant Senſe and Reflection in it, upon the King of *Spain*'s Title, though it be taken from the Apothecary's Shop, and carries with it ſome Reſpect to the Virtue of that Compoſition.

So we muſt ſtay till God's time for that comes. There is great need of his Help; and if he doth not open ſome way for Men to go neat, and do good, every thing looks as if it tended to ſet up two Monarchies; one over Mens Bodies, and another over their Souls; which, if it ſhould be for God's Glory to have it ſo, we muſt not repine at it: but if it ſhould not, let Men plot on, and deſign till their Brains crack again, that Project will never do. I kiſs your Hand, and pray for your Proſperity.

Venice, April 11, 1617.

LETTER CXVI.

AFter I had ſent away a Letter of mine to you Yeſterday, there came to me one from you, dated *March* the 7*th*, whereby I underſtand, you have ſeen my Lord Ambaſſador *Guſſoni*; and being very ſure that ye have been mightily pleaſed with each other, I am glad of it; and though that Gentleman goes away with the Court, yet I believe that you will both appoint the way of communicating together by Letters, as I beſeech you alſo to do, becauſe that Communication will be a Means of keeping up ours.

I ſend you Thanks for your News, which I have imparted to a common Friend. I am extreamly ſorry for the Diſturbances of that noble Realm: but as it is in the Body of Man that is ſick, when Nature makes Oppoſition to the Diſtemper, there is Hopes of him; but if that once

once yields, the Diſeaſe is deſperate: So, ſince the Evil of the Body Politick is vigorous, and the Perſon [that governs it] makes ſuch Oppoſition againſt it, it ought to put us in Hopes of good Succeſs; and ſo I pray God grant it. The Duke has given us to underſtand, that the *Spaniards* ſay, they are in hand about concluding Peace with *Venice*; but that they had rather agree with him about it; and they offer to part with *Monſferrat*: he ſaid, he knew their Tricks, adviſes thoſe here to mind them too, and remembers them of *Santen*.

The Deſign of *Spain* would be to patch up Differences at preſent, and look to *Germany*, and get Places out of their Hands, and make *Ferdinand* part with the County of *Goritz*; and ſo lock us cloſe in, by ſtopping up every Paſſage by Sea and Land, and ſo make themſelves Maſters and Judges of *Italy*. The Pope doth all for them; and if the Agreement cannot be brought about in *Spain*, it ſhall in *Rome*: he keeps his old Grudg, and thinks to get great Advantages of us. The other *Italian* Princes are all of them, *their humble Servants*, either out of Fear, or by [the powerful Charm of] *Penſions*.

I will never believe, there can ever be a Mutation of State, if there be none of Religion. But by the War on both ſides of *Italy*, there is no Tendency that I can ſee, that way; but rather that the old Religion gets faſter hold. To conclude, God grant you all Content.

Venice, March 29, 1617.

LETTER

LETTER CXVII.

FOR ſome Months paſt, there have fallen out divers Accidents, which I ſhould have been glad to have given you notice of, if I could have told how to ſend it ſafely to you. My Lord Ambaſſador *Guſſoni*'s going away [with the Court] has diſappointed me in all my Deſign; and though I might have written once or twice by the moſt illuſtrious Signor *Simon Contarini*, Ambaſſador Extraordinary; yet to free my ſelf from the trouble and perplexity, in caſe I ſhould be forc'd again to leave off at his going away; I choſe rather to ſtay, and ſee whether ſome good Luck or other would not help us to a Convenience of continuing our Correſpondence. It has pleaſed God, that the moſt illuſtrious *Angelo Contarini* is to go Ambaſſador in Ordinary; from whom I may have *that* Favour.

This Gentleman is a Perſon of great Integrity, great Prudence, and excellent Knowledg of the World: He takes a pleaſure in *Men:* and (what is more) eſteems Goodneſs and Vertue equally and impartially in Men of all Profeſſions: and I am very ſure, that if you pleaſe to go and ſee him ſometimes when he is at *Paris*, or correſpond with him by Letters, when he is out of Town, you will be hugely pleaſed with him, and will find that Correſpondence from him, which will be very acceptable to you: and I ſhall take it as a high Favour, if this Gentleman

tleman can have any occaſion of knowing you, by means of this Letter, and of being known to you: and I am confident the Friendſhip between you both will be alike pleaſant and rejoycing: and ſo I ſhall have this ſhare of Happineſs with you, to be the abler to write ſometimes to, and ſometimes hear from You: whom I pray God to bleſs with all Felicity: and ſo I kiſs your Hand.

Paris, Sept. 24, 1618.

LETTER CXVIII.

The following Letters were written to others.

Clotti the Bookſeller came from *Francfort-Mart* but laſt Sunday. Yeſterday I ſent away thoſe Letters of Yours; one whereof came by this Diſpatch, t'other by the laſt. There was no time then to ſpeak about the Buſineſs of Printing: I ſhall try all ways to ſpeak about it to Day; and if it ſpeed, I ſhall give you an Account of it in the cloſe of this.

I have ſeen and read *Barclay's* Book, which Monſieur *Gillot* did me the Favour to ſend: I ſhould ſay it was a valuable thing, if he were not a Perſon intereſted in the Defence of the ſame Opinion. I have ſeen the King's Apology [for the Oath of Allegiance].

I ſhall have the *Tortura Torti* [written by Biſhop *Andrews*] within theſe eight days; and ſo 'tis needleſs to give your ſelf any trouble about theſe three Books. We have not only had here the

the News, but also seen the Statutes of the new * Colledg erected in *England*: a noble Design, if it goes on; for those Men intended for it will be able to do very excellent things: we are told there are to be put into it thirteen Men for Divinity, and two for History.

These last will be able to look to *Baronius*: and in the mean time we are not to think but that the other Thirteen will find somewhat else to do than to stand idle. It was thought that they that govern there, had a design to make it a Controversial Foundation, to pacify Discords; but the deputing of two Jesuits to read Controversies, do's not look any thing like such a thing. There was once in *Rome* such a sort of *Project*; and it was thought it was a *Fancy* of *Bellarmine*'s: but afterwards upon *better* Consideration, they turn'd it out of Doors; making an Order to read the whole *Course* of *Divinity*, and that *Controversies* should take their turn to be handled in their own proper Places. But as for that Father *Fronto* [*Ducæus*;] the *more* he leaves the *usual Road* of the *Society* [of *Jesuits*,] the *more reason* have we to think, that he *even* makes use of their *vertuous* Equivocation: we call it in *Italian* thus; *That's no Ground for a Man to tread on, that has no Shoes nor Stockings to his Feet.*

Hitherto we have seen nothing written against the King's Book: 'tis said, that *Bellarmine* is poring about somewhat that way; but I do not believe

* Which was that at *Chelsy*; the History of which is in *Fuller*'s Ecclesiastick History.

believe it. If that Book you mention, ſhould get out there, I ſhall take it as a Favour to get a ſight of it; I am obliged to you for that Book, and the two Sheets, which have ſqueez'd out all the Marrow of that Subject. Truly, Sir, the unuſual ſearch for Books [prohibited] there, ſhews that the Light of the Candle, which they would fain put out, is very glorious.

I have mightily wonder'd at the *Theſis*, becauſe I thought that Blaſphemy would paſs current no where but in *Italy*: but I ſee that all the World over, there are ſome that can ſwallow it as glibly as they do here. The name of *Harlay* makes me curious to know, whether that Author be of the Preſident's Family. The Matters of *Cleves* will find us a great deal to talk of this Winter; but there are good hopes, that by the Spring all will be huſh'd up.

The News of the Interdict of *Sweden* is not true: but to make amends for that, *this* is true; that the *Spaniards* have tranſported a hundred thouſand *Moors* into *Africa*, and it may be more: which is very good Phyſick for that Country, if they do not learn thereby the weakneſs of their Caſe, as 'tis to be thought they will not, becauſe they are ſo very great Politicians.

I gave your Letter to Monſieur *Aſſelineau* laſt Sunday; to whom alſo I delivered, about the middle of *September* laſt, your other Letter of the 25*th* of *Auguſt*; wherewith was the *Commentary upon Martial*, which I look'd upon, becauſe it was *looſe* from the Letter.

I believe you may have received his Letters written this day Month, becauſe I ſent them to you. All the Letters that come under my Cover,

Cover, I deliver into his own Hand; becauſe he himſelf comes to fetch them. I believe he will write to you this Day, having promiſed me to do it: and if his Letter comes, I ſhall incloſe it in mine.

There is News here that the *Spaniards* have made an Excurſion into *Bern*. I deſire to know the particular Reaſons that have quieted the Affairs of *Bohemia*; I do not know but that they may be to make them ferment again. The beginning of the next Month, will be ſolemnized the Marriage between the Duke of *Wirtenbergh* and the Elector of *Brandenburgh*'s Siſter; at which there will be divers Princes; and it might be improved to a Politick Congregation, as well as it is deſigned for a Nuptial one. I am greatly troubled to hear that you are afraid of Monſieur *de L'iſle*'s condition: I pray, Sir, let me know how he does.

In the mean time I pray God preſerve him, and grant him his Health, and give you all Happineſs. I kiſs your Hand.

Venice, Octob. 26, 1619.

LETTER CXIX.

I Have not only Pleaſure, but Benefit by your Letters: becauſe thoſe things which happen in that noble Realm, and in that great City of it, are worthy of every Body's Knowledg, to be inſtructed by.

I have mightily wonder'd at two things: one, atthe Death of that poor Man: and t'other, at

the pitiful and abject *Oration* made for the Duke of *Nivers*. 'Tis true, this *Oration* does resolve me of the first *Doubt*; why he, saying therein that the *Pope* was a **Virgin*, did like a *Man* of *Honour*, to say, that *he* was a *lying Rascal*, that durst say the *contrary*. I have seen the *Elogies*, or rather the *Funeral Verses* and *Encomiums*; and they are *ingenious* enough: and *Pasquin* too (though he be nothing but an old *mortified Statue* of Stone) was not able to forbear a *Swigg* at the *Apocalyptick Cup*; and was resolv'd to *creep* to the *Funeral*, [as great a *Cripple* as he is] and shed a few Tears [such as things of his *Temper* use to do] at the *Obsequies* first *asking*, and then himself *answering* for secrecy-sake, *Cur sacrilegorum pœnis periit? Quia Filium Dei se fecit.*

The Rumour that is spread there, of the *Confidence* of the *Jesuits* with *France*, is more than *meer* talk; and there is great reason for it: for they make use of *your King* for the maintenance of their *Laws* and *Constitutions* against the *Abuses* that are rife in *Spain*; where *Bishopricks* are dispos'd of to Men of *their Society*, contrary to the *Decrees* of their *Institution*: but they are *dull-nos'd Curs* that cannot *therein* get the *Scent* of the *Fox*.

I cannot imagine, but their *Tricks* will be discover'd. 'Tis more possible to separate *Identity* from it self, or make a *Man* a *Horse*, than to part the *Jesuit* from the *Spaniard*; or if we are resolv'd to be cheated, and yet think we are not, it

* A Virgin Pope; that is, as good a Virgin as Pope *Joan*.

it will be ſaid, to our great Commendation, that ——— Of all the things that I am glad to hear, I am moſt pleas'd at the Reſolutions of that Parliament in Matters Eccleſiaſtical; and at the exact Account you give me, in your Laſt, of the Pretenſions and Diſpenſation of Monſieur ———— it has been exceedingly to my Satisfaction: and if it had not been ſo minute and particular, I muſt needs have deſired a punctual Account of the Circumſtances of it in your next: but ſince you have ſaved me that labour, I thank you heartily for it. But you tell me, the Diſpenſation ſtood him in 500 Ducats; and you add withal, that if Monſieur *de Heros non obtinuiſſet, Pontifex deluſus fuiſſet.*

I cannot forbear telling you, that the Court of *Rome*, beſides other good Qualities of a *rara Dame*, has her Waſhes and Paints; and a Man cannot handſomly tell whether it be Bluſh or Vermillion, that makes her Cheeks look ſo beautifully: but if one that knows all the Tricks of the Dreſſing-Box, ſhould diſcover it to be nothing but true modeſt Blood and meer Shame, and laugh at the odd occaſion that brings up that Blood to Confeſſion, the *greaſing* of 500 Ducats would atone all.

I have written to my Lord Ambaſſador, to put him into a way how he may ſend Letters hither by the *Turin*-Poſt. The main Difficulty lies in having ſome faithful Perſon or other at *Lions* to receive them, and forward them; for then it would be an eaſy matter to ſend them with Merchants Goods, or by ſome other Convenience, from your place to *Lions*; and

ſo again from *Lions*, upon ſome Occaſion or other, to *Turin*; from whence they would meet with no difficulty hither: though withal I muſt intreat you to take ſome opportunity to diſcourſe that Gentleman about it. I have a great deſire to inform my ſelf a little more of the Devotions of the Jeſuits, than I yet have done; which makes me ſo troubleſom to my Friends.

I pray, Sir, give my very humble Service to Meſſieurs *Thuanus* and *Gillot*, whom I have a great Veneration for, as I ought to have. I will look upon the Elegy of the King, which you ſend me, when I have any time for it: and then I will tell you what I think of it.

I write to Monſieur *Caſaubon* upon occaſion of ſending him a certain Piece I have a mind he ſhould ſee: beſides the Reſpects of my Letter to him, I pray give him my humble Service, when you ſee him. I ſent that Letter to *Ferrara* ſome Days ago: I have no Anſwer to it yet: to Morrow I ſhall ſend away that which I have received this Diſpatch. So concluding, I kiſs your Hand.

But not concluding ſo haſtily neither, but I muſt needs tell you before, that I am very ſorry that all the Cardinals, to a Man, are to go to *Rome*; for then *Perron* will not be able to finiſh his Book time enough, that has been ſo much threatned to come out, and ſo much deſired to be ſeen; and we are like to grope in the Dark, for want of the great Light that that Book is to afford us. I am in good hopes that ſome *Exception* will help us, [and that he will be excus'd].

Id. Jan. 20, 1609.

LET-

LETTER CXX.

LAſt Diſpatch, I could not get the Cauly-Flower Seeds, as I deſired: but now I ſend them, with the directions how to uſe them. I am to tell you more, that Cavalier *Juſtiniano*, that was Ambaſſador in *England*, has been choſen to go *Ambaſſador* thither, to relieve the moſt illuſtrious *Foſcarini*. He is a very worthy Perſon; and I believe you will have great Satisfaction in him at Court.

By the Affairs of the World, which are in ſo great a Motion abroad, we find no alteration here: the Buſineſs of *Italy* was never quieter than it is at this time; nor have we ever had ſuch a proſpect of laſting Peace as we have now.

Truly I believe that Monſieur *Boſſize*'s Oration is worth ſeeing: but withal, that what he ſpoke, and did not write, is better; becauſe his ſtrongeſt Reaſons were neceſſary to be kept cloſe. The new Ambaſſador that is going thither, is a Gentleman of great Underſtanding, Prudent and Wiſe; but a Man for the Pope: and that, not becauſe he knows no better, but upon Choice: ſo you muſt look to him the more.

Father *Paul* keeps a publick Correſpondence with him: but he truſts him no further than he can fling him. He will do all he can to get into Acquaintance with Proteſtants, with *Ca-*

Saubon, and Monſieur ——— who would do well to converſe him, but with ſome remembrance of what I tell you of him. And I pray, tell Monſieur *de L'iſle* ſo.

Of the Duke of *Savoy*'s making War; you may be very ſure from good Correſpondence and Intelligence, he cannot live without it. And I would have you believe this for certain; becauſe it comes from one that knows their very Cabinet. He doth not value all the Money in the World: 'tis a Countrey that he lacks [to be added to what he has already].

As for the Pope, what you write about his diſpleaſing the King, is certainly true: and you may be ſure, it always comes from *Spain*. The Republick will have a whole Year's time to ſtand *Neuter*; and after that will ſtrike in with thoſe that are for making a Duke of *Milan*. Pray keep all theſe things to your ſelf. I am Yours.

Paris, Mar. 16, 1610.

LETTER CXXI.

[*This Letter is tranſlated out of Latin.*

Worthy and Reverend Sir,

NO wonder that the Death of *Henry* the Great has ſo afflicted you, and all good Frenchmen; for it has fill'd us here with Aſtoniſhment and Sorrow, though we are not ſo nearly concern'd in it as you are. It is a common Calamity

ty to us all; as it has broken the Hopes of good Men, and given Courage to the Bold and Wicked.

For the Jeſuits are not only become more inſolent thereupon in theſe Parts; but they are plying you the more juſtlier, that they may get our Necks faſt in the Pope's Yoke. Whilſt the King was alive, they purſued this Point ſecretly and craftily: Now he is taken out of the way, they do it bare-fac'd. For *Bellarmine* immediately goes to work; and under a Pretence of defending his Writings from the Oppoſition that *Barclay* made againſt him, fell upon the Matter of the Pope's Power in Temporals; and about three Weeks ago, publiſh'd a Book for it: and what they only durſt whiſper in Corners before, and by a little at a time, againſt the Majeſty and Rights of Princes; now they clap all together, and ſpeak out confidently to the whole World.

You have all the Riff-raff Stuff that he could think of for his Purpoſe, heap'd together in that Book, and digeſted according to the Notions of thoſe Men that he has glean'd it from; ſuch eſpecially as have hir'd out their Seditious Tongues * lately, to cry up the Pope's Power: and theſe he has ſet Rank and File, and bedawb'd them with the glittering Titles of San-

* In the Copy it is, *a decem Annis*: which agrees with the Time of very few of thoſe Men that *Bellarmine* there muſters up; and ſo might be thought to be miſ-tranſcribed; his Authors being none but Men of Hildebrandine Principles; *Hildebrand* himſelf being the Ring-leader of them.

city and excellent Learning: and he himſelf brings up the Rear after all, driving Kings and Princes before him in Triumph, to let the World ſee what little things they are in compariſon of the Pope, and his own mighty Self; telling us, that it is not only in the Pope's Power to Excommunicate them, and take away their Crowns and Scepters from them, in caſe they make themſelves obnoxious to his Anger, by their Faults and Sins againſt him; but that he can do the ſame things to them, if they do not know how to Govern, or are weak and unfit for it; or upon any other Ground or Reaſon that he ſhall think available for the Common Good.

And now let the Author of *Anti-Coton* trouble himſelf no further about diſplacing the Trick of Equivocation; for *Bellarmine* has been pleaſed, in the fulneſs of his Knowledg, and the greatneſs of his Skill, to declare that Princes muſt be ſerved according to that Doctrine; concerning whom, to be plain and open, he ſays it roundly, that Chriſt hath commanded to give unto *Cæſar* the Things that be *Cæſar*'s, *i. e.* as long as he is *Cæſar*; and that the Apoſtles have commanded Kings to be obeyed, *i. e.* as long as they are Kings: but as ſoon as ever the Pope has depriv'd them, they are no longer to be own'd as *Cæſar*, or Kings either.

Theſe things I ſhould look upon as Impertinences of a Frolickſom Cardinal; but that, over and above all this, he beſtows ſuch odd Titles and Characters, upon thoſe that are of a contrary Judgment to him, and calls them all,

Heed-

Heedleſs, Scandalous and Hetetical Perſons; and ſays, that his Opinion is the Faith of the whole Church; and that they that oppoſe it, are no better than Paraſites and Flatterers of Princes, mere Heathens and Publicans.

Barclay, poor Man, was ſo vain as to think it enough to convince the high-Tory-Papiſts, by letting them ſee the Way uſed by the Ancient Church, that did not refuſe Obedience to Princes, though they were Hereticks and Wicked Men; but he was miſtaken. *Bellarmine* grants all that, that they did obey and preach up Obedience to ſuch Princes: But why? It was, becauſe the Church, quoth he, was weak, and wanted a handſom Opportunity of doing otherwiſe: If our Order had been but up at that time, the World would have been taught better things.

But as *Barclay* loſt himſelf, by making it an Objection againſt *Bellarmine*'s Principles, that private Perſons would be in a happier Condition than Kings are; if *theſe* may be deprived of their Dignities, and *thoſe* muſt be let alone in the Enjoyments of their Eſtates. So by this Objection of his, he has given occaſion to a new upſtart Opinion, That the Pope alſo has it in his Power to diſpoſe of all private Mens Eſtates, as well as the Diadems of Kings, if he ſee it good and profitable for Holy Church ſo to do. And what ſhall I ſay more? He has extended this Power of compelling Chriſtians, even to the very Prieſts that confeſs them. The moſt Serene Republick did immediately forbid the ſelling, keeping, or importation of his Book in any

any Place of their Dominions, to preſerve their People from the Poiſon of it. But to what purpoſe? They will teach that infectious Doctrine privately in their Confeſſions, and preſs it upon People as a Point of Catholick Faith: And therefore you in *France* have the more reaſon to take heed that you never give theſe Men any Power of inſtructing young People, nor believe one word they ſay, when they promiſe and ſwear that they will keep the Statutes of the Univerſity. They have two ways of deluding you; one, whereby they will get their Necks out of the Collar, and find a Hole to creep out at, from any Promiſe or Oath they make, by Equivocation, tacit Reſerve, or mental Evaſion: T'other, cloſer and cunninger, which is the Hedg-hog's way in the Fable; whereby they get into Mens Cloſets any way they can; and when they are once in, they ſpread their prickly Briſtles to the diſturbance and diſpoſſeſſion of the Maſter of the Houſe, and make all their own. They got into *France*, God knows how; upon any Terms whatſoever: There they have been waiting for Occaſions, or elſe have made themſelves to do what they pleaſe now without controul.

I am ſorry, not only for your Sake, but our own alſo, that many of your Nation are quite altered for the worſe from what they were, and are perfectly infected by them with ſtrange Doctrine: and I am afraid the Miſchief will ſpread further yet, becauſe none of your Advocates would undertake to plead the *Univerſity Cauſe* of his own free Accord, but required the Authority

thority of Parliament to ſupport him in it: And ſince the *Anti-Coton* was prohibited, contrary to cuſtom, I have ſome apprehenſion, that they will embroil ye in a Civil War: And I heartily pray God that ſuch a thing may not be amongſt ye.

I know there are many good and brave Men amongſt you ſtill; and I put you in the number of the chiefeſt of them; who, I dare ſay and hope, will never betray their Country; remembring well, that according to the old Word, Your *Feaſt* will be our *Vigil*. If I were not fearful of being troubleſome to you, I would often make bold to write to you: but upon that Conſideration I forbear, and am ſatisfied in hearing from other Friends that I write to, that you are in good Health. God grant you may long continue ſo. And thus I take my leave, and beſeech you to love him that heartily honours you.

Venice, Octob. 22. 1610.

LETTER CXXII.

To the Honourable and Excellent Monſieur Gillot, *of his Majeſties Council in the Court of Parliament.*

THE Advices you ſend me in your Letter of the 28*th* of *June*, about the way the moſt Chriſtian King takes to recover his Dominions, were very welcome to me; for I was juſt wiſhing for ſome true Information about this Point: and

and I ſhould be glad to know further, what the King's whole Revenue may come to, when he has gotten all that belongs to him; and ſome of the greater Particulars of this Matter.

As I have alſo a great mind to know what is done, when the Parliament makes any ſingular and remarkable *Arreſt* in any Cauſe of Eccleſiaſtick Right, I ſhould think you would do well to employ your leiſure-time in the ſtudy of Theology and Church-hiſtory; for which I look upon you as ſo well fitted and prepared a Man, that you cannot need any Man's Directions about it, much leſs mine.

Yet however, in compliance to your Requeſts, I ſhall for once venture to give you my Judgment about the way that an ingenious Perſon ought to take; and to begin at the *Schoolmen*, of whom you make ſuch a particular inquiry. I will tell you, that you muſt take great heed of thoſe Men of that Profeſſion, that reſolve things too *Magiſterially* by the Forms of *Reſpondeo*, and *Dicendum*; as if they were Judges and Lords Paramount in all Determinations; but rather to read thoſe Men that ſpeak their Minds with ſome Reſerve and Liberty for others to judg: and in things not decided, do not perk it up like ſo many Pedants over a Company of ſilly School-boys.

The Univerſity of *Paris* uſed formerly to adviſe with the beſt ſort of them, and at laſt with *William Occam*, who is a very judicious Writer, excepting the barbarouſneſs of his Stile. I have ever valued *him* above all the *School-men*. His Work upon the *Sentences* makes a Man ſprightly,

ſprightly, and fit to judg of things. His Dialogues, which proceed from Speculative to Practical Matters, are highly eſteemed, where they may be read.

Gerſon is a Man that manages well what he undertakes to talk of; but he never made it his Buſineſs to handle things thorowly. St. *Thomas*, he runs the way the Jeſuits and the Prelates do; an eaſy Writer, and one that does not intangle ones Mind in Doubts and Perplexities, but over-reſolves his Reader. If you will needs read him, you muſt be ſure to examine him Point by Point: for ſuch you find his Proofs to be, *moſt an end:* and he comes into the number of thoſe which I mention'd at firſt.

If you intend to read the Diſputes and Controverſies that are now on foot, you will do well to remember that all Writers ſide with their own Parties, as they ſtand affected; and do accommodate Matters according to their own Humour; and conſider amongſt the Ancients, not what the Matter *really* is, but what *they* would have it to be.

Whereupon it is neceſſary to uſe with *theſe*, the Care and Caution of a good Judg, never determining but when all Parties are heard. But then as for attaining Knowledg in Church-Hiſtory; 'tis firſt neceſſary to get acquainted with the Chronology of all Princes, and famous Men that have been in the World: every one in their ſeveral Times, and according to the Countries where they have lived. In the reading of Hiſtorians, you muſt be very cautious; becauſe they are *moſt an end* intereſted in ſome Party or other.

When

When you meddle with Controverſy, the honeſteſt of them all are the *Engliſh* Hiſtorians, *Paris*, *Hoveden*, and *Walſingham*.

The exacteſt and trueſt Hiſtory of things is to be had from the Epiſtles of all Parties and other Writers of every Age. In reading, you muſt above all things carry an indifferent Affection along with you, and never ingage your Inclination ſo firmly to what you meet in one Author, as to leave no place for the Truth or greater Probability you may find in another. But to lay you down, according to my ſenſe of things, one *general* and *infallible* Rule that ſhall help you in all Difficulties that may ariſe in the progreſs of your Studies, let me recommend *this* to you, to adviſe with the Jeſuits; and when you have done ſo, to reſolve every thing juſt contrary to what they tell you.

There is, as you ſay, the Parliament ſtill left to keep up the Bank, and hinder them from *breaking in* further upon you: but I ſtill ſee the Waters prevail, and the Bank decay; and this makes me much afraid of a further Inundation. We here are fairly rid of their Company; but of their miſchievous Tricks and Shares we have enough, and too much: and truly I can't tell, which is the greateſt Miſchief of the two; *that* which they did us, when they lived amongſt us; or, *that* which they do at a diſtance from us. I am apt to think, by what I now ſee, that they have been receiv'd again into *France*, only upon the conſideration of the greater Miſchief they did that Kingdom, when they were baniſh'd out of it; and it may be, I am not miſtaken.

You

You overvalue me, when you think that the Jeſuits do mind or regard me. Sir, be aſſur'd, that I am too low for ſuch a Thunderbolt to reach; but that they are, I'm afraid, of the Number of thoſe accurate Men, that have their Eye upon the leaſt things that are.

However, every Body lies open to Dangers; and we can do no more but commit our ſelves to God in thoſe things which humane Care is inſufficient for.

I humbly intreat you to honour me ſometimes with a Letter from you, which will greatly oblige me: And I do not deſire you to write in *Italian*; for though I ſhall anſwer you in that Language, as being my Mother-Tongue; yet 'twill be all one to me, whether you write in *that* or in *French*.

Venice, July 22, 1609.

THIS CXXII *Letter, I perceive, went about in divers Copies, in more Countries than one. Arch-Biſhop* Uſher *got a Copy of it; and Dr.* Parr *printed it amongſt the Additional Letters in the end of that Arch-Biſhop's Life and Letters. He that tranſlated it, met with a Copy that had two remarkable Variations from this which I go by: One is this, that in the Directions about reading of* Aquinas, *my Book has it* – fara ben a punto per punto eſaminare il ſuoi Scriti: *Which (allowing for the falſe printing of* Scriti *for* Scritti) *may be rendred* [to examine Him, or his Writings, Point by Point]. *But in that Copy which the Arch-Biſhop's Letter was done by,*

by, it was Soriti; or, gradual ways of arguing and concluding: *It was easy to miſtake one Word for another, and no doubt the Arch-Biſhop's Copy was herein the trueſt.* The other *is this*; *my Book has it*, La più ſincera & fedele Hiſtoria ſi cava dalle Epiſtole delle parti; *which is as I have rendred it. But in the Arch-Biſhop's Copy, it ſeems, it was* delli padri: —— from the Epiſtles of the Fathers, and other Writers of every Age; *which is alſo the beſt reading of the two. There is ſomething wanting in the Arch-Biſhop's Copy, about* the Father's wiſhing to be informed, and about the French King's Revenue, &c. *which is here; and the* Date *of the Letter which the Father anſwers, is not the ſame with this; nor that of the Father's own, there being ten days difference in one, and a whole Year in the other. So impunctual are Men in tranſcribing; and ſo various are Miſtakes thereupon. But beſides all theſe, there is another thing that is a Riddle to me; and that is in the very Inſcription of the Letter: for in the Arch-Biſhop's Copy, the Letter is directed to an* un-named Abbot of S. *Medard: And in my Book* to Monſieur Gillot *by Name, and one of the Parliament of* Paris *by Place and Dignity. How ſhall we do here? Was* Monſieur Gillot Abbot of S. *Medard? If he were, we learn ſomething that we did not know before: But that's a Queſtion; and any Body may at leiſure reſolve himſelf of it: But the Letter it ſelf makes amends for all theſe Miſtakes, being thought worthy to be preſerved by ſuch an admirable Perſon as Arch-Biſhop Uſher was: and ſo long as we have gotten the Letter, and ſuch a Proof as this amounts to, that the Letter was written by Father* Paul, *let the*

Jeſuits

Jeſuits *make their beſt of the Uncertainties of* Date *and* Title: *and all the World beſides* learn where *to adviſe with* them; *and then what to do with* their Advice: *which is like* the beſt way of dreſſing Cucumbers. *So let's go on to the next and laſt Letter.*

LETTER CXXIII.

[*To Monſieur* Gillot *in Latin.*]

Moſt worthy Sir, and honoured Friend;

I Have received two Letters from you by the Poſt, and both at once; one dated on the *6th* of the *Kalends*; t'other on the laſt of the *Nones* of *November*: both of them expreſſing your Courteſy and Kindneſs to me in an eminent manner. I ſhall anſwer both of them in this which I am now writing, obſerving the Order I find in yours.

Thoſe high Commendations that you, Noble Sir, beſtow on me, upon an imagination that I am the only Man that can write about the concourſe of the Luminaries, as the Canoniſts uſe to word it; or rather, the Eclipſes, as I think it beſt expreſt; I dare not impute to any flattery of me; becauſe I know, that amongſt the Excellencies and Vertues that do ſo commend you, you have too great a love for Truth and Ingenuity, to be guilty of any ſuch thing. I muſt therefore aſcribe it to your Good-will and Affection, as things at a diſtance are great-

er in our Eſteem and Judgment, than when they are near and narrowly look'd into.

It was a wiſe Word of him that ſaid, That Pictures are beſt ſeen at ſome diſtance. I know my ſelf better than you can; and when I have been ſometimes thinking of that Argument, I have been of the Mind, that it could not be exactly handled by any Man that was only a Divine, or a Lawyer, or a Stateſman; but by a Man that is extraordinarily well vers'd in all three Faculties together.

See therefore how far I am from being ſufficient for it! In my rude and imperfect Draughts, I only touch'd upon that Matter; not with a deſign of poliſhing and compleating it; but rather, of ordering and diſpoſing it: nor did I lay down every thing about it that I could have ſaid; but juſt ſo much as theſe times would bear: and what there was of it in my Letter, was only a deſign to urge you to declare your Opinion upon it: which as you do promiſe to do, ſo I greatly long to ſee it.

In the mean time I have carefully read over your famous Divine, Monſieur *Richier*'s Conſiderations; who has learnedly and ſolidly managed every thing by *one only diſtinction*. I am not ſo ſuperſtitious in the uſe of Words, as to make any difficulty about *Barclay*'s Inſtance. I know 'tis the nature of Examples and Inſtances, not to fit things exactly and nicely that they are uſed for: it is only *Reſemblance*, and not *Identity*, that they ſerve for: and thoſe things which only *reſemble* others, muſt needs be *different* from them.

Let

Let that Example therefore paſs; we will have no Diſpute about it: let us conſider the Doctrine. He ſays, There are two ſeveral Powers in one and the ſame *Chriſtian Common-wealth*: the *Eccleſiaſtick*, and the *Kingly* or *Civil Power*; neither of which is ſubject to the other; but both of them are ſubject to God. I am afraid this is to make the Common-wealth to have two Heads: for now I muſt, as Logicians do, bring the matter to a ſufficient Diviſion. Either one of theſe is ſubject to the other; or if not, both of them are ſubject to one; or elſe they both remain Supream, and neither by turns nor any other way are ſubject to one another. He that will aſſert this laſt, will make a Monſter of Government that cannot laſt: and I believe, that for this very Reaſon *England* and *Germany* were not able to keep in their former State. But he that will go about to make both ſubject to one, if it be to any Human Power, 'tis well, and I will not diſpute it, but ſhall be ſatisfied in it: but if it be to a Divine Power, he will never avoid the Monſter I was ſpeaking of.

But if either be ſubject to the other, 'tis well: Our *Romaniſts* will have the Royal Power to be ſubject to the Papal; and ſo make one Chriſtian Common-wealth, and the Pope to be the Head of it: whoever allows this, muſt make Kings no more than Clients and Beneficiaries; nay further, do by their Opinion, make them precarious Tenants that hold of the Pope of *Rome*.

For they are of the mind, that Kings may not only be deprived for their Faults, but for

any other Reaſon of the Church's Profit and Good; wherein as the Pope is made Judg, he only is the Prince, according to theſe Principles, that has Majeſty and Soveraignty belonging to him. And why ought I not to infer and argue thus, when Pope *Clement* the 5th did Decree that an Oath of Fidelity to him ſhould be taken by the Emperor? And you muſt not ſay that this is a ſingular Caſe concerning the Emperor; and that other Kings ſwear no ſuch thing to the Pope: for now you will have to do with *Bellarmine*, who diſputing at this time with his Majeſty of *Great Brittain*, would have us think that there is I know not what ſecret Oath made to the Pope in the Baptiſm of Kings: but he will find an expreſs Oath taken by them at their Inauguration, when they ſwear to their People; and from hence there will ariſe another ſort of Concluſion.

I have ſeen the Duke of *Nivers*'s * Oration for the King, printed at *Rome*; where the word *Obedience* is never named but in great Letters. But muſt it be ſo then, that the Eccleſiaſtick Power is to be ſubject to the Kingly? I am contented with it: for then the Church will fare, juſt as it did in *Juſtinian*'s Time. No Man can better learn what the Government of the Church was, than by reading the

* Which is the Book, I ſuppoſe, that was alſo Printed at *Bergamo* in *Italian*, by *Comin Ventura*, in 1596, with this Title—, The Reaſons and Examples alledged by the Duke of *Nivers* to *Clement* the 8th, in order to the Abſolution of *Henry* of *Bourbon*, call'd King of *Navarr*. — A very idle thing.

the Novel Conſtitutions of his making: only *that* is to be explain'd; after what manner it may be that the Chriſtian Religion may not be a worldly Thing, when it is made ſubject to worldly and politick Power. Concerning Power Eccleſiaſtical I have diſtinguiſhed thus; That one part of it belongs to the Kingdom of Heaven; the other concerns the external Government and Diſcipline of it.

I do not ſpeak of Powers abſtractedly, or as to the Eſſence of them; but after the Italian way of Speech, as we call him that is chief in a City, the *Podeſtà*. And that I may explain my ſenſe of it further; it muſt needs be, unleſs we will have a Kingdom to be a Monſter in point of Government; that either the King muſt be ſubject to the Primate, or the Primate ſubject to Him: and ſo I avoid all Abſtractedneſs by thoſe words. Monſieur *Richiers* did ingeniouſly decline the Abſurdity, when he ſays, That they are both of them ſo affected and co-ordinated, that they mutually help each other; and that God has ſeen it fitting, that they ſhould both be link'd together by mutual Helps, as ſo many Bonds; and that the Primate has Power over the King in Cenſures, and the King, Power over him in Puniſhments; and that this is the Senſe of the Canon *Duo ſunt*. Diſt. 96. Becauſe I greatly deſire to be thorowly acquainted with this Doctrine, I muſt deſire to lay down ingenuouſly that Scruple which they put in my way; not out of any contentious Deſign, but with a purpoſe of learning and knowing further. And the Difficulty that ariſes,

does not ſeem to be removed by what has been ſaid, but grows ſtronger. For what if the King and Primate ſhould both take the ſame Matter to themſelves; and the Primate make uſe of his Cenſures againſt the King; and the King on t'other ſide make uſe of his Puniſhments upon the Primate? would not the Common-wealth be diſturb'd at this? Let us come to a Hypotheſis: I may propoſe to you the *Kentian* Controverſy: the King ſays that Church-men have too much Lands already; and that it is not for the Good of the Common-wealth that they get any more! The Primate by his Cenſures will have the King to revoke this Edict. What now if the King ſhould take from the Primate, his Life and Eſtate? And now you ſee the monſtrous Form of ſuch a Common-wealth. I ſhould willingly tell Monſieur *Richiers*, that they cannot be link'd together by any Way, Bonds or Ties; unleſs one of the two be wholly and in all things ſubject to the other.

For divide the Offices of the Common-wealth into a thouſand Parts, and give the King nine hundred of them, and yet make the King inferiour to the Primate in the odd hundred that remains, and with that laſt tenth part he will be able to trample upon the King, and get into his Hands all the other Nine. We find this by experience, where a Magiſtrate has a caſting Vote, and is unaccountable, he preſently makes the Adminiſtration of the Common-wealth his own: for when any thing happens, which he has a mind to take cogniſance of, he declares that to be in his Power; and to be ſo without

further

further Appeal. That the Biſhop ſhould mutually aſſiſt the Governour, and the Governour him, is good and profitable, if both be under the King: a middle Way, of ſerving or commanding the King, I can ſee none. I once ſaid, There are ſome things, which mutually help each other; as a Commander of Souldiers in Ships, and a Sea-Captain: the Sea-Captain is under him, when they come to fight: the Commander, under him, as to matter of Sailing and working his Ship. But then I ſaid again; This is not amiſs, if both are under the King. But here you may ſay, that the King himſelf commands the Souldiers at Sea; and he, even in matter of Navigation, is not under the Captain or Admiral: and you will tell me, Will not the King obey him, when he has given him his Place in the Ship for his own Safety? Shall not the Admiral or Captain here command the King? Yes, he muſt; but the reaſon is, becauſe the King in this Caſe brings himſelf under Command; and he that commands Him, muſt be commanded by Him; becauſe his right of Command depends upon the King: and if the Admiral commands the King by any other Power but his own, the King is turn'd out of his Power, and the Admiral turn'd Rebel.

In a word, Majeſty admits no Mutuality, but all Power muſt depend on him, and be under him. Nothing muſt be greater than the King; nothing muſt be equal with him: if you are exempted from him; if he ſtands in need of precarious Help, he has no Kingdom. Here I meddle not with Perſons: For *Lucius* and *Marcus*

were only one Roman Emperor; and the *Venetian* Nobility makes but one Prince. And Monſieur *Richiers*'s Example taken from the Goldſmith and the Coiner, is not current; but as both of them are under the Prince or People, who ſet the Price upon the Metals they work upon; make but them ſubject to no none, and preſently they will be at a loſs about the value of the Bullion. Let theſe things be ſaid by way of Queſtion.

As for what I touch'd upon in my Letter concerning the Kingdom of Heaven; Chriſt is a Prieſt and King without doubt: He hath made us all, ſays St. *Peter*, Prieſts and Kings: that is, he hath made his Church a Royal Prieſthood, by making his Miniſters partakers of the Royal and Prieſtly Power. Admit this; he hath made his Stewards and Miniſters Vice-roys in his abſence: this is certain: *As my Father ſent me*, ſays he, *ſo ſend I you*: but that Power is not of this World; it belongs to the Kingdom of Heaven: it neither receives nor gives any thing of mutual help, from or to an Earthly King. And there is no wonder at all in this: for they do not walk together; they cannot meet together. Chriſt's Miniſter and Vicar has his Converſation in Heaven, from whence we look for Chriſt the Saviour, *Philip.* 3. The King of *France* has no Diminution of Power, becauſe his Dominion does not reach up to the ſeven Stars. The Kingdom of Heaven is farther off from the *French* Nation than thoſe Stars are. The Kingdom of Heaven is within you, ſays Chriſt, St. *Luke* 17. But whether an earthly

Prince

Prince does any thing towards the Kingdom of Heaven, he will be beſt able to ſay, who learns by Hiſtory how much more it thrived under *Dioclefian* than under *Conſtantine*. No Body comes after Chriſt, but one that takes up his Croſs.'

The Kingdom of Heaven began by the Croſs; 'tis augmented and perfected by the Croſs; not but that the Church may flouriſh under Peace, but becauſe God doth ſometimes plant it by the Favours of Princes; and ſometimes plant and increaſe it by Perſecutions, through Honour and Diſhonour, by evil Report and good Report, 2 *Cor.* 6. All things work together for good to thoſe that love God. I have not took the word of *the Kingdom of Heaven* as meant of the Church [here below]; and ſo I conceive the Scriptures teach me to underſtand it.

They are Chriſt's Miniſters, who have the Keys of the Kingdom committed to them: No Body can ſay properly, that he that keeps the Keys of the Houſe, is the Houſe it ſelf: and in the firſt and ſecond Chapters of St. *John's Revelation*, thoſe words; * *Thou haſt made us unto our God Kings and Prieſts, and we ſhall reign on the Earth*; are not only ſpoken of his Miniſters, but of all elſe of every Tribe, Language, People and Nation, that are cleanſed and redeemed by the Blood of Chriſt. But I never diſ-

ſpute

* Theſe words are in *Revelat.* 5. 10. and not in the 1ſt and 2d. Chap. of that Book; though there is ſomething of like importance in *Rev.* 1. 6.

ſpute willingly about Names. Let it be ſo, that, as when we ſpeak of the Kingdom of *France*, we do not only mean the People, but alſo the ſuperior Order of Men, and the King himſelf; ſo let it be underſtood of the *Church*, that upon *that* Reaſon it may not only be *all of it* call'd the *Kingdom of Heaven*; but let *thoſe that govern it*, injoy that Title too.

Yet for all this it would be but ill for the Kingdom of *France*, if the ſecond Signification being not laid aſide, and retain'd no further than the Name or Word goes, all others ſhould have no manner of Right or Property left them in the Kingdom: for what there is appointed in the *Canon* * *Bene quidem*, *Diſt.* 96. is very manifeſt of it ſelf. Theſe things I have been the larger in, that I may get you, Worthy Sir, to let me know your Opinion in them; though it be againſt your will: for I have not ſaid all this in any purpoſe of determining Matters, but meerly for the ſake of doubting, and learning more.

And ſo I come to the other parts of your Inſtances: to that firſt, where you diſlike the *Omnipotence* of the *Gyants* [the *Anakims* of *Rome*]; and that you may be brought to believe it, let me tell you the *Hiſtory* of it. The *Title* of *Vice-Deity* being ſo *luckily* found out in the time of *this very* Pope, the *firſt* Man, that I know of, that *trimm'd* the Pope with it, was that

* That Canon forbids all Laymen to diſpoſe of any Eccleſiaſtick Matter.

that *sweet Dominican Friar*, that was Author of those *thundering Theses*, which I think you have seen: and when once he had made it the *Vatican-Court* word, others took it up after him, and he was a *Clown* that did not call *his Holyness Deputy-God*: and when the *Flattery* began to look to very *big* and *staring*, it was for three whole Months brought under the *consideration* of those *wise* Cardinals that sate *Presidents* at the *Inquisition-Board*: and *there* was some *little* debate about *reproving* and *discountenancing* that *blasphemous* new *Compliment*. But *here* the *Pope* clapt in with *his* Wisdom above *theirs*, made them know, that *he* lik'd the *Title*, and would have no Man denied *Liberty of Conscience*, that had a mind to *bestow it* on him. Now, Sir, forbear knitting of your Brows, if you can.

Those Instructions that you are providing, I pray make haste to get printed: for the Poison being spread, there is more need of Antidotes. If the Jesuits are so called, to —— 'twill be no loss at all, if there be not so much as one of them left behind; never regard them. Believe me, Sir, you have hitherto done so well, that they have done you all the spight they are able to do: if they could do more, they would be sure to shew it. I have seen *Cotton*'s first Questions; which are so far from being tokens of a practical Mind, that they are nothing but Proofs of an idle and frothy one: I took him for a better Scholar than so. We have here a certain Friend of that Society, who intends to turn them into *Italian*, and print them: if he does, you shall be sure of a Copy.

That

That which you ask me about our *Order* of the *Servites*, I must thus answer: The Original of them was at *Florence*: Some Merchants of that City made themselves a Colledg, in the Year of our Lord 1230: about which time that Country abounded with Men of such Projects and Crotchets. Their Devotion was first in praising: ——— because they were continually busy in singing Praises to the Blessed Virgin; they began to be *Mendicants*; being habited in Black, (as the way of all new Colledges *then* and *there* was) that they might be in a Colour sutable to the Blessed Virgin's Sorrow, mourning for her Son.

So much for the reason of their Institution. The common People then gave them their Names of the *blessed Virgin* Mary's *Servants*; and so they were called *Servites*: and from hence have we, their *Successors*, the Name they were call'd by, and the *same colour'd Weeds* they wore.

What you tell me concerning the Original and Life of *Barclay*, and his Son's Learning, I am glad to hear; and I do the rather value the Man, because as he is a Friend and Client of the Jesuits, he is not tainted with the *Plague* of *their* Doctrine.

The thing that you are debating with your self, whether the Name of *Power* in the Church be admittible or no, is really worthy of your Thoughts and Deliberation. No body should much need to regard *Words* and *Names*; but that evil and perverse Men do by abusing *them*, abuse *things* also: as when once *they* ingrossed the *Name* of *Church* to *themselves*, they presently seized

ſeized upon thoſe *Goods* and *Eſtates* which belong'd to the *whole Church*, and were only in the *Diſpenſation* of the *Miniſters* of it, as *their own proper Inheritance*; and ſhut out every Body elſe from any right of meddling with them.

Though I am a Man that hate exceedingly the *abuſe* of the word *Power*, yet I think it may be ſafely uſed; becauſe the Apoſtle in the 2*d Epiſtle* to the *Corinthians* doth twice uſe the word ἐξουσία, uſing a * *Verb* made of that *Noun*, in the firſt Epiſtle, in a ſenſe of Commanding and Governing: tho I, in my imperfect things, did uſe to ſpeak freelier formerly in the Matter of Eccleſiaſtick Miniſtry.

But thoſe of *Rome* have therefore made me to be drawn *in Effigie* in Hell; becauſe I did not allow them a *coercive Power* over Soveraign Princes; nor over *any Body elſe*, but by ſome *grant* of thoſe Princes.

Being quite tired to day in writing Letters, I was fain to let a Friend write this for me, as I dictated it to him; and fancying my ſelf ſpeaking perſonally with you, I was pleas'd at it. But I ſee I have exceeded my Bounds; yet I am not ſorry for it, becauſe it may be, this may ſtir you up to be even with me. I have been free with you, in committing theſe rude and imperfect

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* The words in the Copy are theſe— *Unius nominis verbum in priore Epiſtola in ſignificatione imperandi & dominandi uſurpat*— Which in all likelihood, is a blunder of the Printer or Tranſcriber, putting *unius* for *illius*, and *uſurpat* for *uſurpans*; the Author meaning ἐξουσιάζειν & ἐξουσιάζεσθαι, which St. *Paul* uſes in 1 *Cor.* 6. 12. & 7. 4, &c.

perfect Thoughts to your Judgment; which I would not have every Body know.

Some Men are so prepossessed with darling Opinions, such δοξολάτραι, or Worshippers of their own Imaginations, that they are presently offended, if a Man do not speak very softly against them: who notwithstanding are not worth offending; because, whether they are deceived by others, or do deceive themselves, there is no getting of them out of the Fetters of those Opinions. Accept those Trifles of mine kindly; and so farewel.

Venice, Decemb. 1. 1609.

Your most humble and devoted Servant,

Friar *Paul* of *Venice*.

Two

Two Epigrams of the ſame Author's.

AD terras age, nate, vola, decoxit Olympus,
Nec tibi digna ſatis præmia ferre poteſt.
Nate vola; te Roma manet; pete mœnia Romæ
Illic te forſan Pontificem facient.
Quod ſi contigerit, tunc maximus optimus, & mî
Par eris, & noſtra hæc ſceptra viceſq; geres.
Sic pater; ac natus; quòr ſum hæc mihi regna? nepotes
Quos ditem nullos, magne parens, habeo.

In impudentem adulatorem, qui Pontifici Divinitatem, Omnipotentiam & Monarchiam aſſentatoriè adſcripſit.

LAbere nate polo; non hic tibi digna rependi
Poſſunt laborum præmia:
Nate tibi tellus ingens tibi Roma petatur
Quæ pene ſurgit æmula;
Sedibus æthereis hominesq; interſerit aſtris,
Noſtroq; miſcet cœtui.
Illic te excipient forſan proceresq; patresq;
Sacro rubentes murice.
Illic Pontificem forſan te celſa videbunt
Urbis ſuperbæ mœnia.

THE END.

Faſciculus Rerum Expetendarum & Fugiendarum prout ab Omnium Gratio Preſb. Davent. Editus eſt Colonie 1535. in Concilii tunc indicendi Uſum & Admonitionem, ab innumeris mendis repurgatus. Una cum Appendice Scriptorum Veterum, (quorum pars magna nunc primum è MSS. Codicibus in lucem prodit) qui Eccleſiæ Romanæ Errores & Abuſus detegunt & damnant, neceſſitatemq; Reformationis urgent. Opera & ſtudio Edw. Brown. Fol. 2 Vol.

The Hiſtory of the Council of *Trent*, in Eight Books. In which, beſides the Ordinary Acts of the Council, are declared many notable Occurrences which happened in Chriſtendom during the Space of Forty Years and more. And particularly the Practices of the Court of *Rome* to hinder the Reformation of their Errors, and to maintain their Greatneſs. Written in Italian by the Wiſe and Learned Father *Paul* the Venetian, of the Order of the *Servi*. Engliſhed by Sir *Nathaniel Brent*, Whereunto is added the Hiſtory of the Inquiſition, and Life of the Author. *Fol.*

Dr. *Burnet*'s Hiſtory of the Reformation of the Church of *England*. Fol. in 2 Vol.

Raſhworth's Hiſtorical Collections to the End of the Year 1644. in 6 Volumes, Fol. (*the two laſt whereof very lately publiſhed*).

The Jeſuits Memorial for the intended Reformation of *England* under their firſt Popiſh Prince. Written by Father *Parſons* 1596, and prepared to be propoſed in the firſt Parliament after the Reſtoration of Popery, for the better Eſtabliſhment and Preſervation of that Religion. Publiſhed from the very Manuſcript Copy that was preſented to the late King *James* the Second, and found in his Cloſet. With an Introduction, and ſome Animadverſions by *Edward Gee*, Chaplain to Their Majeſties. *Octavo.*

Anglia Sacra, ſive Collectio Hiſtoriarum partim antiquitus, partim recenter ſcriptarum, de Archiepiſcopis & Epiſcopis Angliæ, à Prima Fidei Chriſtianæ ſuſceptione ad Annum 1540. Nunc primum in Lucem editarum. Opera Hen. Wharton. In 2 Vol. Fol.